To the S. Schools.
No. 21.

171

Mānāmadura, Madura Mission.
So. India, Jan. 10. 1868.

My dear Young Friends,

Our station school for girls was broken up this morning for vacation, & the pupils who had to walk from eight to thirty miles are safely home tonight, probably, except two who will have to take two days for their journey.

One of the girls, Marianmál, (or Mary,) whom I mentioned in my last letter, I last Sunday had the privilege of admitting to the church, being quite satisfied by a careful examination, as well as by her example & habits of prayer, that she was a child of God. Many things came out also in conversations with Mrs. Capron which she was not free enough to say to me.

Her heart is softened by the goodness of God in bringing her where she could learn to read the Bible. Though her brother is a graduate of our Mission Seminary her parents would never yield to my entreaties to send one of their daughters to school. Marianmál says that her mother assured her that it was something that was never to be thought of, & that she might set her heart at rest. How this obstinacy was overcome I do not know; but one day, when I was on a visit at the village, & as usual, plead for permission to take her away to school, they, as usual, replied that her mother needed her help, &c. the mother carelessly said, "She does not wish to go." "Ask her," I said, they turned & asked her, & she was bold enough to say

that she did. It was strange that they should consult her at all, & strange that she should have had an answer ready on her tongue, which she knew would displease them; but from that time their opposition ceased, & our school opening most timely soon after she was one of the first to come.

She (Mariammál) mentioned it as one evidence that her heart had been changed, that she had given up the habit of lying. "Formerly," she said, "I used to tell lies without thinking of it. It made no difference whether I told a lie or the truth. But now I find myself taking pains to tell the truth & fearing to tell a lie." "Formerly," she said also, "I got angry very often, & used abusive language; but I can bear a great deal more now, & whenever I get angry I am soon sorry for it. Yesterday I got very angry with Arul as the girls were starting to the river for water, & Arul was expecting to have the quarrel out when she came back. But when they came I went up to her & told her that I had done wrong, & that I wanted to have peace with her. I would not have done that a few months ago."

She said that she had been happy here, & that she never expected to be again where she should have so many privileges & so few trials; that she was dreading lest she should have to live where she would be ill treated, but that she knew now how to read the Bible, & that was a wealth which no one could take from her. She said that she read the Bible often & with great interest, & that she loved to pray.

It happened about three months ago that we received a Pariah girl into the school — Pēchi, whom I mentioned in my last letter — & the girls were so angry at having to eat & associate with a girl of low caste that they came in a body to tell us that they did not wish to stay here any longer, but were going in the morning to their homes. In old times, before the rebellion, I fancy that there were many boarding schools in the United States, where if a negro girl had been received as a pupil, the young ladies would have been equally horrified, & would have formed an equally indignant procession to remonstrate with their teachers, & to say that they were ready to take the cars in the morning. But the difference in feeling is hardly greater between the proudest miss in New England & a negro servant girl, than between the common people of this country & Pariahs. On the occasion to which I refer, Mariammāl had been the speaker, & had only been dissuaded from her purpose by our offer to send a cooly immediately with a note to ask her parents' advice, & by a suggestion that she should meanwhile lay the whole matter before the Saviour in prayer. We heard no more from that time about secession on the question of caste, though, as I wrote you, Pēchi soon after got homesick & ran away.

The other day Mrs. Capron asked Mariammal, "How about your wishing to leave school because we took in Pēchi?" The tears glistened in her eyes as she replied, "Yes, I did wrong. I wish Pēchi was back again. There was no reason why she should not come to the school, & before she went

away all the girls had begun to like her. Will she not come again?"

Feb. 24. The school girls were back again from vacation three weeks ago, & Mariammāl among them, with a joyful face, having her parents permission to remain another three months. Mrs. Capron went with me to that village just before the beginning of the term, & was greatly pleased with a heathen girl to whom Mariammāl & others had been teaching some of the Tamil songs & a brief prayer, & who was very eager to come back with us to the school. For a few moments we were hoping to accomplish this object as the parents had been reported to be half willing, & the father was absent, & the mother raised one objection after another till we turned away in disappointment.

One of the pupils from the same village, whom I mentioned in my last as being received into the school with her child, remained at home a few days to help in harvesting, but the following Wednesday was seen coming over the hill, with her little boy in her arms, & a girl at her side, just as the school was dismissed. The first intimation of it to Mrs. Capron was a shout of joy from the school girls, following the silence with which they had listened to her usual talk with them. "What is it," she asked. "Irulāi," they said. "But I did not expect to see her," said Mrs Capron. "We knew she would come," said Mariammāl, "We have been praying for it ever since we came back."

Affectionately yours friend
M. B. Capron.

Rec'd Albany Feb 26

Mānā Madurai, Madura Mission.
So. India, Feb. 29. 1868.

Rev. N. G. Clark, D.D. Secy. &c.

Dear Brother,

Our late meeting in Dindigul (Jan. 14-18.) was made joyful by the return of Mr. & Mrs. Taylor after an absence of three years, & by the arrival of Mr. & Mrs. Hazen, Miss Pollock & Miss Taylor, a most welcome reinforcement to our diminished numbers. It added no doubt to our gratitude on the occasion that we had begun to feel solicitude for their safety on account of the unusual length of the voyage — (141 days against the 100 days promised by the Captain.)

All the families were present at this meeting — a very unusual circumstance — one day all the adults sat down to dinner together — an event which I do not remember to have occurred before in the near eleven years of my connection with the Mission. On this occasion we had also the pleasure of the company of Mr. & Mrs. Yorke (Miss Ashley) who are residing in Dindigul, & whose large hospitality recently finished house made it possible to hold the meeting at that station with convenience & even comfort to all.

At this meeting various topics suggested in your letters came up for consideration, some of which are put into the hands of committees for report at the meeting in May. Of the latter are, The salary of unmarried ladies - the proposition for relief in consequence of increased expenses during the famine - & the sale of medicines.

Your letter of June 25, 1867, & the draft of a reply by Mr. Burrick received much attention. With the thought that you to some degree misconceive the circumstances of the people there is also a feeling that some change of plans & measures is needed, & a disposition to give a trial, as fast as the way opens to pla[illegible] suggested by you. I think, however, that there is no one of us who would not deplore the concentration of our present force by abandoning any of our present stations or who thinks it especially important to increase the force of missionaries at any one of our stations except the city of Madura. In Madura there should never fail to be two missionaries - one of them a physician, or two missionaries beside a physician. The burden now thrown upon the missionary in Madura in the absence of a physician, & since the abandonment of the Madras Mission is too great to be long borne by one mis[illegible]

Of course Mr. Chandler was relieved of the charge of the Mandapasálai station, which was assigned again to Mr. Taylor, & he was instructed to go forward with the repairs of his house now in so dilapidated a state as to be almost uninhabitable. The question was raised whether it was expedient to repair that house, or to build a new house at some place more suitable for a station centre. But the objections to changing the station centre are manifold, & Mr. Taylor, at his time of life has little inclination to enter again upon the work of building. He will find the repairs which he has undertaken sufficiently wearisome, & may well congratulate himself if he is able to complete them the present year. Meanwhile he is occupying a part of the Doctor's house in Madura, the other part being occupied by Mr. & Mrs. Baron. Miss Pollock is in Mr. Taylor's family, but Miss Taylor is spending two or three months in Dindigul with the design of benefiting herself by frequent attendance at the Normal School.

A motion to assign the station of Tirupuvanam to Mr. Penfield was laid over till the May meeting, & he was permitted meanwhile to reside in the East house in Pasumalai. Mr. Herrick is naturally anxious to reside at his own station, (Tirumangalam) & asked &

received permission to remove there after the present term in the Seminary. This may perhaps lead to Mr. Penfield being put in charge of the Seminary till the return of Mr. Tracy from America.

Mr. Penfield & Miss Smith passed their first examination in Tamil in a very creditable manner.

In anticipation of Mr. Herrick's return to Sivamangalam the station school of twenty was voted to that station. The reason of its not being located before is that there is no other station where it could be located & be so central to the mission.

A resolution was passed to demand fees from the pupils of the station schools, & of the Girls Boarding school & the Seminary from the 1st of June. The rates, per mensem, are to be

For Boys studying any English 8as.
" " " only Tamil 4as.
For Girls half these rates.

A committee was appointed to consider the practicability of establishing an English school in Madura, to be under a Christian influence & to be aided pecuniarily, or not, by the mission. But before the committee had met for consultation, an English school was started in Madura by a native Christian

with the advice and aid of Mr. Chandler, and the English gentlemen which may possibly answer our purpose without any draft upon the funds of the Mission.

A committee was also appointed to consider the expediency of forming a church in the Western part of the city of Madura and ordaining a pastor over it. This committee met at once and approved of establishing the church, and ordaining over it Mr. A. G. Bowland, one of the teachers of the Seminary. The church agrees to pay one fourth of the salary of the pastor.

The annual letter, by Mr. Noyes, which is on its way to you, makes some reference to our annoyance from the Lutherans, but a committee is to write you further on this subject.

Pasumalai is erected into a station district, a moderate extent of territory being given to it, the villages of which are to be cared for by the Principal of the Seminary, & his assistants. The tendency is to do more & more toward preaching the Gospel throughout the district. Mr. Washburn asked & received an appropriation for a tent for his station, & others will no doubt do the same, as fast as the means at command of the Mission will allow, feeling that they have your sanction beforehand for such an

expenditure in your letter of Jan 25.

Mr. Herrick is appointed to preach a sermon at the meeting in May in commemoration of Mrs. Rendall.

With all the improvement in the Missionary Herald it seems to us most unfortunate that it should be left to such errors in the very important lists of the January number, in the annual survey of the Missions. See the list for the Madura Mission. Apparently the only person at the central station is Miss Smith. Mr. Chandler is said to be still at Tirumangalam. Mr. Tracy is reported as still in Pasumalai although he reached the United States early in August.

Would it not be well to have those lists prepared in the missions as late in the year as may be, yet allow time for printing the Herald?

Yours truly -

W. B. Capron -

Secy. Am. Madura Mission

Madura Madura, Feb. 28, 1868.

Rec'd May 21 1868.

Ans.

(Private letter) 173

Mánamadura

So. India, Mar. 27, 1868.

Rev. N. G. Clark, D.D. Secy &c.

Dear Brother,

The enclosed letter to the S. Schools has been waiting a long time for my letter to you in regard to the January meeting, & when I would have added to these, as usual, a private letter, I have yours of Jan 27 & 28 with the sad intelligence of the death of Dr Lord. Your letters were received here on the 19th of March during my absence on the Itineracy, but the contents were immediately communicated by Mrs. Capron to the Missionaries.

There is no one of us, I presume, to whom this event was not totally unexpected, though we all knew Dr. Lord's continued feebleness, & had heard the opinion of the physicians that he had a disease of the heart. But, as in the case of the Rendalls all our anxiety was expended upon Mr H. Rendall who seemed much the feebler of the two, so our solicitude for Mrs. Lord made us forget the feebleness of the Doctor, who yet was first to be taken. Moreover, I think that we have been under the delusion, now probably dispelled, that however ill, if one had fairly embarked for the

United States, he had from that time a new lease of life. Our heavenly Father has spared the members of our mission both here & at home in a remarkable manner, but this should not have led us into presumption.

As you remark, Dr Lord would hardly have expected to return to India if he had regained his health. It was a fair trial of his missionary spirit that having broken down once in the field, & remembering the peculiarity & the severity of his suffering, he was ready to attempt the work a second time. Perhaps he would not have undertaken it but for our earnest solicitation to him to become our mission physician. But his suffering upon the voyage out must have dispelled his hope of enjoying stable health in India, & he was really broken down in health the second time before he left us, though his departure was occasioned only by the illness of Mrs. Lord.

I am very glad to hear that nothing was left undone, so far at least as their choice of a residence was concerned to satisfy both Dr. & Mrs. Lord in their search for health. Our sympathy is drawn out for Mrs. Lord in this severe bereavement, & in anticipation

of the future which must seem very dark to her.

I mentioned in my letter of Feb. 29 that some of the topics suggested in your letters were postponed for discussion at our next meeting. The salary of unmarried ladies, is, I fear, likely to occasion some trouble. When the Mission fixed upon R1000 as a salary for Miss Smith, it was with no expectation that other ladies would be sent out, unless perhaps one to be associated with her in the Boarding School. They had in mind that Miss Ashley's salary had been R800 — half that of a married missionary at that time — which, however, hardly kept her clear from debt, & they concluded, almost as a matter of course, that to give Miss Smith half of the present salary of a Missionary would be only treating her as we treated Miss Ashley. It is my own opinion that two fifths of the salary of a missionary & his wife is a fair proportion for an unmarried lady boarding in a Missionary family & at almost no expense for servants; but if asked whether R880 should therefore be the fixed upon I should have to say that it would depend on circumstances, & that the full salary of R2000 though sufficient to carry us smoothly along the first of years, leaves us in the lurch at every emergency.

But I cannot give you a better idea of the state of feeling in the Mission than by quoting two remarks thrown out in the course of the discussion.

Mr. Chandler. "If our Sottie should come out to be in our family, I certainly should not think that she ought to have the same salary as Miss Smith."

Mr. Taylor. "You can make Miss Smith's salary higher if you like on the ground of the greater expense of living in Madura, but you must make the same distinction in the Mission families."

I am very glad to hear that you are proposing to issue a Childs Missionary Magazine soon. Look well after the children. We shall hardly have time to turn round before they will be in our places. I will be on the lookout for incidents of interest to send you, but my writing drives me too much to let me send you much more than I now do with any regularity.

You will soon have the particulars in regard to the Lutherans. They hover on our borders like the wolves of their own German forests.

Harput I rejoice in, but the work there is not of man but of God, viz God will visit this heathen land

by his Holy Spirit we will solve all kinds of difficult problems for you. It is my impression that we should be far richer than we now are if we had the material to work upon which Harput had ten years ago.

I trust that you noticed the list of topics for the week of prayer proposed by the British Branch of the Evangelical Alliance, & that there was not a single topic under which Missions could be fairly introduced. It seemed to me almost worth while to suggest that the secretaries of the leading Missionary Societies should protest against such an outrage, & should even urge that Missions have a larger space in the list than in former years. It certainly ought never to occur again that one man, or a body of men, should presume to arrange topics of prayer for the Christian world for a week, & utterly forget all efforts to convert the heathen to Christ.

A brother has written me to say that he hoped that in giving an account of the Jan. meeting I had distinctly told you that we are without even an acting physician. He had reference no doubt to the fact that the mission declined to appoint Mr. Chester acting physician, & that Mr. Chester declined,

unless so appointed, to take any responsibility as a physician for the care of the families. With reference to any matters in our Mission which may seem to you inexplicable you must take the opportunity to inform yourself by inquiries of the brethren at home; but I would say in regard to the above vote that I for one was unwilling to give Mr. Chester the power of largely extending our medical operations on the present plan, especially of increasing the work of the Mana dispensary, for the oversight of which he proposed to come twice a month from Dindigul.

Mr. White asked permission at the January meeting to write to the Prudential Committee for leave to visit America; but it was refused on the ground that he had not first obtained a sick certificate. Some such rule is necessary & should not be counted severe.

Yours fraternally,

W. B. Capron.

Mana Hospital, Madura, Jan. 26, 1858.

Received May 26, 1858.

(Stated Letter) 174

Mānā Madura, Madura Mission.

So. India April 25. 1868.

Rev. N.G. Clark, D.D. Secy &c.

Dear Brother,

On my return, yesterday, from a very disheartening tour I had the pleasure of meeting a deputation of five men, who wished to embrace Christianity, & of receiving the various implements of Devil worship which they had brought. Two of them had visited me before, & I had been once to their village. They are from two villages about twelve miles east of Mānā Madura, & have relatives in ~~other~~ various congregations of the Mānā Madura, Tirupuvanam & Mandapasālai stations. I rejoice much to see the influence of relationship working to bring men to Christianity, because it indicates a degree of thoughtful comparison of Christianity & all its accompaniments, persecution included, with Hinduism & its debasing superstitions, & so an intelligent choice of Christianity instead of an ignorant venture in the doubtful hope of gain.

These men say that their Parish relatives in three other villages - one within five miles of our house, are thinking of join us. We shall see.

In March I had the privilege of itinerating with Mr. Taylor for ten days in the southern part of the Mānā Madura station. We were passing over into the Mandapasalai station for a few more days of labor when a light attack of illness of mine, brought on probably

by exposure to the sun & anxiety in regard to a congregation which we had visited a day or two previous & determined us to break up camp & return to our homes. Mr. Taylor also was not quite well, & could hardly be spared from the repairs in progress at Mandapasala.

The region thus visited was partly new to me, though we found several villages where, in former times, there were mission schools, with heathen masters, & where some knowledge of the true God must linger. But the leaven is so working in the community that villages which have not been visited by the missionaries, & very rarely by catechists, are not much behind villages where the gospel has been often preached, in the conviction that idolatry is doomed, & that Christianity must ere long prevail.

The congregation alluded to above, & which has been under my care for three years, is in a most unsatisfactory & discouraging state. I have proof that two members of the church, & reason to believe that three others, have long been in the practice of adultery. One other member of the church has gone back to Romanism. Another neglects public worship & one only of the eight communicants is a good woman.

The most of my helpers, & some of the Christians in the villages, have entered with much spirit into a resolution to give a tenth of their income to benevolence. The congregation in Sétúr, in particular, entered into a solemn agreement before they planted their fields, last Oct., that whether the ~~outturn~~ return? were larger or smaller they would give a tenth to the Lord; & as a result, the Lord has larg

blessed them & they have fulfilled their vows. Soon after their pledge it began to rain; & they ploughed their fields, & one Saturday sowed their seed. The heathen would on no account sow their fields on Saturday, in fact lost several days before a lucky day came round. Meanwhile, on Sunday it rained, & the seed which the Christians had sown germinated, & their fields were becoming green. At the end of the season, when the water failed in the tanks, the first sown fields ripened into a full harvest, & the later fields of the heathen came lagging behind. All this was received by the Christians as a token of the blessing of God upon them, & at the time of the meeting of our Local Committee, in Máná Madurai (Mar. 4) they came with their offering - the tenth of their harvest - two full cartloads; or some thirty six bushels of grain, of various kinds, & worth at least forty rupees. A small quantity, I hear, is still to come, some cotton, or its equivalent in money.

The most of the pupils of our station school for girls are from this village, & it was with great interest that they saw these offerings of their parents & relatives. The school is prospering, & is a very great encouragement to me in my work. We have constantly the full number of twenty pupils. Two of these are of heathen parents, but both are now Christians, according to their own unwavering opinion, & both have asked for baptism. One of them prays like a true Christian. The other said to her heathen father, lately, - "We must not worship devils any longer. We must all become Christians."

"Half of the school are large girls - from fifteen

to twenty years of age — hard to manage, & sometimes breaking out into terrific quarrels; but their fierce tempers are becoming tamed, & several are sitting at the feet of Jesus. Since my last stated letter one has been received to the church. Some missionaries receive only quite young children to their schools, for a course of several years of instruction. Older pupils grown up at home, under the evil influences of a heathen village, are hard to manage. But we are convinced that it is far better to bring in the older daughters first. If they are harder to manage, so they listen more attentively to divine truth, & better comprehend the gospel. If converted — & we hope they all will be converted — their fierce passions will give way to love for Christ, & their energy will be turned to good account in his service.

The school is most liberally supported by our friends at home & in this country.

I met with a great disappointment lately in seeing an intelligent heathen man, who in a time of most dangerous illness was spared, as he himself believed, by an interposition of God in answer to his prayers, turn back again to his idols. I can scarcely conceive of circumstances which should call more loudly to a man to repent & come to Christ, but they do not move him. Since his own severe illness he has lost successively an infant child & a little daughter, his favorite, by death. But he heeds no voice calling him to repentance & salvation.

I have permission of the mission to visit Jaffna to my family, & am hoping to leave home for the purpose on the 25th of May. On this account we are not visiting the Sanitarium the present year.

Affectionately yours

W. B. Capron

Rec'd July 16

Mānā Madura, 175 Madura Mission.
So. India, May 7, 1868.

My dear young Friends,

Let me narrate to you (a disappointment) which I have just met with, & ask your prayers for the man & his family.

Soon after returning from our mission meeting in January I received a note from the stampvendor of this village, saying that he had been very sick indeed, but by the favor of the Almighty God had recovered, & asking me to call upon him. I did so at once, & was startled to find him so changed in appearance. He broke into sobbing repeatedly as he told me how narrowly he had escaped from death, & how manifestly it was by the interposition of God. He said that one day all supposed that his time had come. The native doctor called his oldest son & said, "If you wish to ask your father anything about his property, or his debts, now is the time. He will die at cockcrowing." The son wept much, but said, "No, I will not trouble him. Though I lose five hundred rupees of property by my neglect I will not have it to think that I disturbed my father in his last hours."

His wife hearing the disturbance, left her mat & her infant child, only two days old, & came rushing into the room with weeping & loud cries. "Why do you leave me thus? Why do I live to become a widow? Who will give food to us? The sea is not large enough for a widow & seven children."

The poor man lay apparently insensible, but he heard all this, & it gave him unspeakable sorrow. At length, satisfied that they could do no more for him they left him,

& lay down to rest. It was then that he had some time to consider his situation, & he resolved to pray all night to the almighty God, if perhaps his life might be spared. Though a heathen, he had been educated in a Mission school, & knew much about Christianity. At least he knew that there is but one true God, & that idolatry is sinful.

As he prayed away the hours of the night he began to feel that the crisis was past, & that he should recover. At the cockcrowing they came in to see if he were already dead. They felt his limbs to see if they were cold, & put their hands to his nostrils to see if he were still breathing, & said he to me, "They expected to find me dead, & I was well. I laughed in my heart to think that I had disappointed them". His neighbors thought it almost life from the dead, & his wife in her joy said to Mrs. Capron that she thought she might put on a new marriage tāli because God had given her husband a new life.

What should this man have done in gratitude for his recovery? What would you have done? I thought that he would certainly tell all his neighbors that since God only had saved him he should have nothing more to do with idols, & my effort was to turn his attention to Jesus Christ who is our Saviour from sin & from hell. I also sent him a copy of the Psalms, with a leaf folded down at the 116th Psalm, which I requested him to read carefully, & then to kneel down with his family, & give thanks to God for his great goodness. He wrote me afterward that he had done as I advised him but I cannot think that he meant anything more than that he did thank God for his goodness. He called

to see me in my absence from home, which gave Mrs. Leapron an opportunity for a faithful conversation with him. In this conversation he asked, "Suppose that the man who drove the nails into Jesus' hands & feet had afterward thought of his sin & wished forgiveness, would Jesus forgive him?" How a man could ask that question, go home & rub ashes upon his forehead to an idol before his evening meal, I cannot comprehend. It seems to me almost insanity.

And how must God have regarded it? He does not speak to us with a human voice; but a few weeks ago he came to that man's house, & took the babe already three months old, & beginning to engage the love of all in household, to himself. It was hard to the mother part with her infant, & hard to the father also, unused to sorrow, but he bore it, & Mrs. Leapron found him more covered with ashes than even before. I was absent again, but called on him a few days after, & induced him to come & see an excellent native Christian at our house. He did not open his heart to this man, & even went so far as to say that in his sickness he had been chiefly benefitted by one of the native doctors who attended him.

At nearly the time that he was venturing this ungrateful remark his little daughter, four years of age, a beautiful child was asking her mother, "Mamma, where is sister?" "Oh, she is somewhere". "But mamma where is sister?" "Somewhere, my child." She could not tell her that the Saviour who loved little children had no doubt taken her little sister in his arms, would care for her until they could all see her again. The father soon returned home, & after breakfast went to his place

of business from which he did not return till towards evening. Then the news met him that his little daughter had been ill since noon, & though he hoped it was nothing serious, & was encouraged by her sleeping almost all night, yet she sank away in the morning & at eight o'clock she was dead.

That was a fearful stroke. Let the mother who misses the prattle of her darling in every part of the house, & the father who lingers for the coming footsteps as he approaches his home, & who longs, oh how fondly, to lift those cool lips to his face, tell you what it is to lose a loving daughter by death. And a heathen father & mother are not insensible to all this joy & sorrow. How fondly this father mentioned that he never sat down to eat rice that his little daughter did not sit down beside him, & put her hands with his in the dish.

But what should he have done in response to this third & the loudest call of God to him, especially as sympathizing friends at hand, suggest, as we did, that it was the kind voice of his heavenly Father, & that, if he would only listen, he & his wife & his family might hope to follow the dear little ones into the presence of the Saviour in heaven?

What he did do yesterday, on the occasion of a great feast, was to bring his wife & the two younger of his remaining children, & a native barber, to the sandy bed of the river, & there, in order to celebrate his remarkable deliverance from sickness, to have had his children's heads shaved in honor of the heathen Goddess.

What shall I say to him when I meet him again?

Your affectionate friend,

W. B. Capron.

Mānā Madura, Madura Mission,
So India, May 9, 1868.

Rev. N. G. Clark, D.D. Sec &c.

Dear Brother,

I was very glad to receive your of Feb. 11, & to see that you are going forward to gratify the S. Schools, &c. by definite objects for their support in the missions. In my inability to collect the materials for a response to these parties the present quarter I am sending one more letter in the old series. But I will get the facts together as soon as possible, & do what I can to make the new enterprise successful.

One thing that perplexes & delays me is that there are many changes in our schools from one year to another. Of the twelve village Schools upon your list five at least have been given up, & one is self supporting. It is my impression that this will necessitate your leaving the choice of schools &c. to be supported to me & others on the ground, though the supporting S. Schools & S. School classes & individuals may express their preference for certain stations, & for missionaries whom they are acquainted with, & may ask to have the object changed, or claim the right of continuing the support of a particular object after once undertaking it. In order to make our choice of objects as all appropriate it will also be necessary for you to mention in all cases the amount of money contributed.

I will write you hereafter in regard to missionary labors for the women of your district. Still I will

say now that I am glad to have the new society work through the existing Missionary Boards, & that whatever may be true in Calcutta & other large cities, where the Missionaries of many societies are congregated, there can be no advantage in separating any Zenana work of the town of Madura, or labors generally for the women of this district from the work of our Mission.

I have just received, I hear, a large sum of money — some $500 from the Center Church, & old friends in Hartford. The occasion of my writing a letter to the Center Church was some indignation at seeing in the report of the Secretary of the City Missionary Society in the fall of 1866, a query whether it would not be well to increase the donations for the city mission at the expense of the very considerable donations for foreign Missions. This I took almost as a personal offence. Of course I expressed an unwavering interest in the City Mission, & urged them to stand by it & to give it more liberally to it, but I urged them also to stand by Foreign Missions, & never to listen to any advice to retrench. I urged them to give more & more abroad & to sustain those whom they had sent out. I offered also to put the money to good use if they would send some of it to me. & this is what they have done, & with a zeal which excites my gratitude.

This was a special appeal before your "Special appeals" began. But one man who gave me $36 gave it with the remark that he did not believe in Foreign Missions, though he thought very well of me, & would like to help me if I needed help.

Affectionately yours,

W. S. Capron.

(Private letter) 177

Mānā Madura, Madura Mission.
So. India May 22. 1868.

Rev. N. G. Clark, D.D. Secy &c.

Dear Brother,

I must say a word in reply to yours of Mar. 24 to the Mission, received in Madura yesterday on my way back from our meeting on the Hills. It gave me pain, as it will all the Mission, especially the author of our response to your letter of June 1867, — Bro. Henrich, our safest, most transparent & best man, — to learn that we had misunderstood you, & in attempting a needless service had grieved you. Bro. Henrich, will, I doubt not, pass a sleepless night at the thought of having robbed you of sleep.

Although I felt at the time that the response of our committee to your letter was partial & inadequate — being almost wholly a reply to those suggestions which indicated a difference of opinion between you & us, & scarcely a full response to those suggestions which showed you to be in accord with us, I must still confess that I myself was not a little disturbed by those portions of your letter which alarmed our committee.

1 One point in which the Madura Mission has followed the Tinnevelly system, & differs entirely from the

Jaffna & Mahratta missions, is the forming of congregations of persons renouncing heathenism from various motives, & placing over them catechists at mission expense in the hope of christianizing & saving them. We see great evils in this system; but we are in it. We sometimes wish that our predecessors had not entered upon it; but they did, & rightly or wrongly this has been the main feature of our work. How opposed this is to your suggestions let one sentence show. "4. As a general rule I would have no local preachers dependent on your mission funds for support."

2. Again, the deputation urged the seperation of our forces for greater efficiency. Only one missionary was left in a place, & the extra houses in Madura, Dindigul & Trimangalam were sold, or torn down. We have now twelve stations, including Pasumalai, which are on an average nearly twenty five miles apart, & this situation we have accepted, & feel in a manner pledged to it before the heathen. Under these circumstances your suggestion that we combine our forces at six stations startled us as if it were an order to retreat.

3 Again, your suggestion that we remain some weeks in an encampment, when the people so soon tire of our preaching, & your supposition that as the res

number should be converted, when conversion is phenomenon which we rarely witness even among our best instructed people, & conviction of sin almost never seemed to indicate that you were looking for earlier & larger results than could possibly be realized. Mr. Herrick had written, "We were ready to exclaim, 'If the Lord would make windows in heaven might this thing be'," but we reminded him of the reply to that exclamation & the left it out.

But though our minds were directed to such portions of your letter as seemed to suggest a revolution in our modes of labor I would not on any account have you think that the letter failed to benefit us, & had better have remained unwritten. It has given an impulse to us all, & even those parts to which have been most objected to have led us to scrutinize all our plans & modes of labor with a view to their improvement. Especially should you know that we listen attentively to all suggestions toward self support, & that the translation of large portions of this letter was the means of leading many of our helpers to resolve to give a tenth of their income in benevolence, & to undertake to lead their congregations on to the same resolution. The giving of a tenth may perhaps solve the question of self support for this people.

Your position is a very difficult one, but let me assure you that more than I should have supposed possible for any successor of Dr. Anderson, you have won the respect & confidence of the missionaries, & especially has no one who has seen you failed to bring back a warm personal regard for you, & a cheerful satisfaction that all is so well at the Missionary House.

I want to say one thing more — that when one or two additional men make all the difference between contented & hopeful labor on the one hand, & weary discouragement on the other, no pains ought to be spared to keep our number good. Are we to understand that another man is already found for us? If so I much rejoice. We look anxiously also for a physician.

I shall write you as soon as possible in regard to our May meeting, & enclose our estimate for 1869.

Affectionately yours —

W. B. Capron.

Rec'd & filed

Máná Madura Madura Mission
So. India, July 17, 1868.

Rev. N. G. Clark, D.D. Sec'y &c.

Dear Brother,

Having permission to visit Jaffna I hurried from the Mission meeting in order to escape the first burst of the S. W. Monsoon, & took no time for the duty of writing you. I returned on the 9th too late to send the estimates by the mail of last week. I send them now, sorry not to be able to accompany them by some explanations, which, however, you may expect by next weeks mail, & a letter in regard to the Jaffna trip at a future time.

Miss Smith is better. Mr. Washburn has been very low but is recovering.

Very affectionately yours.
N. B. Capron.
Sec'y A. M. Miss.

Mana Madura, July 27. 1868.

Rec'd Sep. 10.

ack Sept. 20

Mānā Madura, Madura Mission.
So. India July 21. 1868.

Rev. N. G. Clark, D. D. Secy &c.

Dear Brother,

By the mail of the 17th I sent you our estimates for 1869, but have now to enclose a corrected copy, having discovered an error in the footing of the former of R 100. Will you do me the favor either to correct the former copy or to destroy it.

If it occurred to you to compare these estimates with your <u>appropriations</u> to our Mission for the present year you were less startled by the amount than I was upon comparing them with the <u>last previous estimates</u>. In making the appropriations for 1868 you were so considerate as to add to our estimates

The salary of Mr. & Mrs. Taylor.	R 2.000
" " " Mr. & Mrs. Hazen.	2.000
" " " Miss Pollock.	700
" " " Miss Taylor.	700
	R 5.400

& gave us a total of R 74.175.

Upon this we have now asked an advance of R 1.301, making the total of our estimates for 1869 R 75.476. But this R 1.301 is wholly required for the Missionary

force, & does not make any provision for the increase of our force of helpers or our schools. Let me note down the items for you as follows.

Allowance 1 Child Mr. Penfield	R175
Addition for Munshis.	250
Conveyance for 3 Ladies	600
Addition for touring	20
" " Official Postage	35
" " Stationery	30
" " Tapals	50
	R1.34

If you scrutinize our estimates you will observe a readjustment of the various items, & that an advance in some departments, especially in Education & the Itinerancy, is more than met by a corresponding reduction in other departments. Let me note particulars. An advance

for Pastors, of	R66
" Education,	335
" Itinerancy,	400
" Dispensary,	5
" Writer for the Treasurer,	12
	R818

is met by the following reductions,

In Catechists, R404 - Building R350	= R754
Medical Students in Madras, R36 Exchange R75	= 111
with a total of	R865

The occasion for an advance under the head of Pastors is the ordination of one of our higher paid helpers, Mr. Rowland of the Pasumalai Seminary. We hope, however, that the balance of his support will soon be assumed by the Native Evangelical Society. One fourth of his salary is promised by his church.

The occasion for the advance in Education (R335) is chiefly the request for a station school at Manapadaiyalai (R408) & a Station Day School at Tiruppuvanam (R120) There are, however, some other changes of figures in which the reductions counterbalance an advance.

The occasion for an advance in the Estimates for the Itineracy arises from the purchase of a second & third tent. But this seems to fall in with your suggestion that more time be spent in camp, & others are already asking for tents. It is a serious inconvenience to have to wait one's turn when the season is favorable for touring.

It may surprise you that we made so considerable a reduction as R404 in our Estimates for Catechists. The station of Mélur has long been favored with high estimates in this depart-

ment, in the hope that occasion might arise to use the money to good profit. It now abates R 200. Sivaganga was once a station of large expenditure, & the estimates had not decreased in proportion to the decrease of the agents. That station abates R 180.
And Srimpuvanam for a like reason R 130
R 510
Other changes offset each other.

The item of exchange is abandoned, as for some time it has not required special expenditure on our part.

The Committee on the Salary of unmarried Ladies at first reported in favor of asking R 1000 for this object, & the change which was afterwards proposed (of R 800 for salary & R 200 for conveyance allowance) was not intended as a reduction of the estimate for salary so much as a device to ensure that the Ladies should spend a fair portion of their salary upon out door exercise. So far as Miss Smith is concerned there would have been no disposition to diminish the estimate for her salary. But though the other young ladies must be put upon the same footing with her as it regards salary, their coming, & the probability of more young ladies being sent, cause the amount

of salary to become a subject for serious discussion, & perhaps Miss Smith may suffer loss for the sake of the principle of equality. If it does not seem that as much is needed for a conveyance allowance at a country station as in the city, & that two young ladies together do not require twice as much as one, it would perhaps give more of equality with the appropriation you add the explanation that it means, "actual expenses for conveyance not to exceed $200". But I am not instructed to say this by the Mission.

The Committee on the relief proposed in your letter of Aug 9. 1867, reported as follows,

"In view of the fact that the famine following upon the heels of the American war, pressed heavily upon the resources of the Missionaries, & that the most of them are in debt, the Committee recommend that we accept the relief offered by the Prudential Committee to the amount of $200 to each of the Missionaries, including Brethren Dwindall & Gracy."

This result was reached by a fair & generous estimate of the actual increase of expenditure of the missionary families so far as the

increase could be referred to the famine. I think that you will be surprised that the sum is so small – but the fact that a famine could come & sweep off many of the people without increasing our necessary ~~household~~ expenses more than ten per cent. The brethren then upon the ground & now living are Messrs. Burnell, Capron, Chandler, Chester, Myes, Rundall, Tracy, Washburn & White. The amount proposed for this relief was not entered in the estimates because it was presumed that you would do us the favor to sanction the grant at once, in which case the expenditure could possibly come within our appropriations for the present year.

Yours truly.

W. B. Capron

Sanction given

Point Moakley

Recd Sept. 16. Ans 22

Mānā Madura, Madura Mission,
So. India. Aug. 6. 1868.

Rev. N. G. Clark, D.D. Sec'y &c.

Dear Brother,

Though rather late in the day I return to our May meeting in order not to interrupt my informal reports to you of these gatherings.

We met at the Sanitarium on the 13th & adjourned on the 19th of May. All the Brethren were present, Messrs. Chandler, Barton, Noyes, Penfield, Washburn & White being at that time at the Sanitarium with their families, & the other brethren having come up for the meeting. Mrs. Burnell & Mrs. Chester also accompanied their husbands. Miss Smith was at the Sanitarium in the family of Mr. Penfield.

There was more than usual illness in the Mission. Miss Smith had been ill for several months, & though the providential arrival on the Hills of a skillful surgeon after the meeting relieved our fears of a serious injury to her lungs she is not yet well again. Mr. Washburn had been suffering a long time from indigestion & various ailments & at the time of the meeting was poorly & growing rapidly worse. But the same physician

pronounced his disease to be an ulceration of the stomach, & by the blessing of God on the remedies used he was saved apparently from an untimely death. Mrs. Hazen had been ill, dating back, I believe, from the time of her voyage, but has been much benefitted, it is said by the advice of this same physician. Miss Pollock also, who at the time of the Mission meeting was lying ill in Madura, has since been to the Hills with benefit, & in her case again we are indebted to the English physician. These unusual providences make us rejoice the more in the prospect of your again having a Mission physician, & we hope that he may be sent as soon as possible.

Mr. White having presented a certificate from the Eng. Surgeon in Madura that the health of Mrs. White required her return to America the Mission approved of his writing to the Prudential Committee for leave to return to the United States with his family, starting the latter part of 1868, or early in 1869. Meanwhile he received permission to take Mrs. White again to Madras or to Arcot for three months for medical treatment.

Your letters of Jan 27 & Feb. 11 were read. We sympathize deeply with Mrs. Lord in her bereave-

ment & desire earnestly that we may not lose the les-
son which this providence should teach us. With regard
to your letter of Feb. 11, I cannot say that it was re-
ceived with much enthusiasm, but the following
vote was carried.

"The Mission accepts the plan of Dr. Clark
in regard to the support of village schools &c. by
S. Schools & individuals in the United States, with the
labor involved & wishes it success."

Still I am sorry to say that up to this time I have
received responses from only two stations toward
my reply to your letter.

Mr. Herrick had not then received your reply
in regard to the Lutheran interference, & the Mission
passed the following resolution, (to be sent to their
director in Tranquebar, Rev. Mr. Hardeland,) which
was weak enough considering what has since
transpired.

"Whereas agents of the Leipzig Evangelical
Lutheran Mission, by listening to the requests of
disaffected persons connected with the churches
& congregations of the American Madura Mission,
visiting them in their villages, & in some cases
baptising their children, have encouraged discord

& divisions among the native Christians of this District.

"Resolved, That we earnestly protest against this conduct as unjust to us, contrary to the principles of the Society by which we are supported, & highly prejudicial to the cause which all true missionaries are laboring to promote."

In the month of July the Rev. Mr. Hardeland with two missionaries of that Society formally received the few disaffected persons of our congregations, & went on their schismatic way to Jinnelly.

In connection with our Estimates for 1869 I have given you the result of the discussion of the salary of unmarried ladies. The following is a report of the committee on that subject.

"The Committee appointed to take into consideration the salary of unmarried female assistant missionaries are of opinion that it is a matter to be decided by the Prudential Committee rather than by the Mission.

"The Mission sent home its estimate for the salary of Miss Smith made on the same principle as that formerly made for Miss Ashley, placing it at one half the salary of a married missionary

"The Mission is not officially informed as to any understanding the Prudential Committee may have had with Miss Smith & the other young ladies, or their friends, as to the salary they would be entitled to receive, & therefore is not prepared to express an opinion except to say that the estimate sent by the Mission for Miss Smith's salary is not deemed by us more than sufficient to meet the necessary expenses of the young lady in charge of the Boarding School at Madura for whom alone the estimate was made.

"Whether a distinction should be made between the young lady in that position & the other young ladies may appear in future, but we are not prepared at present to suggest any such distinction".

(Signed) J. T. Noyes, J. E. Chandler, H. S. Taylor } Committee.

Mr. Taylor was requested to correspond with you in regard to the salary of Miss Pollock & Miss Taylor.

You will not fail to see the importance of communicating to us the vote of the Prudential Committee on this subject before the accounts for the present year are closed.

I wrote you the satisfaction of the Mission in accepting the offer of the Prudential Committee of famine relief to the amount of R200 to each family, & suggested that if the grant should be made soon we might relieve our accounts the present year, & perhaps also take the money from the appropriations for 1868.

The ordination of Mr. A. G. Rowland as pastor of a church at the West Gate, Madura, & the hopeful aspect of the work were duly reported at this meeting, but to moderate our rejoicing it was known that men were in waiting with charges affecting the moral character of Pastor Vethanaiakam of Kombai, who since the meeting has had a trial, & been deposed from the ministry.

We had also a petition from Pastor Seymour which indicates too significantly that he is a "rolling stone" After many complaints he had persuaded the Mission to consent ~~from~~ to his dismissal from the church in Kottaimedu, a part of the village of Periaculam, & having been long without charge, had been installed last year over the church of Andipatty, a village twelve miles to the South East in the same

station. But his wife had never allowed him to leave the village of Periaculam as a residence, & he bowed to her authority. With this explanation you will understand our votes.

"Bro. White was requested to inform the petitioners of the Kottaimédu church, who asked that Pastor Seymour might again be given to them as a pastor, & promised a tenth of his wages, that the Mission will consider their request if they promise one fourth of the pastors wages, & if Pastor Seymour consents to receive only three fourths of his wages from the native Evangelical Society.

"Bro. White was requested to make the same reply to the petition of Pastor Seymour, & also to inform him that the Mission advise that his wages should be stopped unless he removes to Ondipatty with his family before the end of June."

Bro. Noyes writes me that the church & Pastor Seymour have consented to the condition proposed by the Mission for his return to his former post.

It is with very great satisfaction that

I report a vote of the Mission assigning the station of Tirupuvanam to Mr. Penfield & his removal there with his family on the 21st of July. May the Lord give him success in his work.

Notwithstanding the state of Miss Smith's health the charge of the Girls Boarding School in Madura was transferred to her, it being hoped that the care & labor would prove less injurious than the disappointment of being pronounced invalid.

The September meeting is to be held as usual in Madura. The rainy season forbids our holding a meeting at the same time with the annual meeting of the Board.

Yours truly.

W. B. Capron.

P. S. We have for a long time been without an acknowledgment (by dates) of your letters received by you, & I am sorry to infer from some remarks of Mrs. Hooker that a letter of mine to Mr. S. S. Child of Oct. 14 & probably with it my stated letter of Oct. 5 if not also a letter to you of Dec. 24 are lost.

Rec'd Aug. 30.

Mānāmadura, Madura Mission
So. India, Aug. 1868.

Rev. Dr. Clark, Secy &c.

Dear Brother,

The great eclipse of the sun has come off today — a three quarters obscuration to us — & I have had the pleasure of giving every body about me, & hundreds of people in the village, a sight of the wonder in its various stages of progress, as well as of explaining the phenomenon to the satisfaction of many. It must have been a specially interesting scene in the bed of the river, where the people had come to bathe, & where two of my catechists stood, each with a large piece of smoked glass in his hand, & Brahmins, & men & women of all castes crowded around them to get a view.

On the next day after mailing my letter of Aug 6 I received yours to the Mission of June 13, & one of the same date. A copy of the former is in circulation in the Mission. I do not usually trust the originals to the Tapals beyond Madura & Pasumalai.

You have enunciated with sufficient distinctness the principles which should hold in fixing the

Salaries of unmarried ladies not only, but of all Missionaries, though they are somewhat difficult of application. The subject will soon be before you again in our Estimates for 1869.

You have sent another batch of S. Schools &c. supporting schools in our Mission — nine in number, making twenty three in all. The plan works with some friction at first but I think that it ought to run well & will. In my opinion no pains should be spared to interest the young in Missions. The children will repay your attention to them tenfold.

It was my thought that there are so many chi in our schools from time to time that the selecti of schools for the S. Schools &c. must be done he & not at the Mis. House, but I see the importa to you of promptness in announcing the school se lected & I will take great pains hereafter to sup ply you with good working lists.

I am beginning to get responses from the Mission School teachers & the Missionaries, & ope close communications with this latter as follows. To the S. S. Fulton, N.Y.

S.S. Class of Mr. F. K. Swan, Portland, Me.

Miss E. A. Cooper.
Mr. D. E. Abbott.
S. S. West Boylston, Mass.

Let me call your attention to this last document as a good illustration of one of the evils which are inseparable from this form of correspondence, viz. it opens a door to native begging. It will be strange if many letters of this kind do not find their way to the United States, if they do not reach some persons who are too openhanded not to give.

Maria Madura, Aug.

Rec'd Oct. 15.

a Nov 11 17

182 Mání Madura, Madura Mission.
So India, Sept. 23. 1868.

Rev. N. G. Clark, D. D. Sec'y &c.

Dear Brother,

Our annual meeting has been held, & we have separated again to our various stations. The meeting began on Wednesday the 9th & closed on Thursday the 17th, having followed the usual order - viz. first one day for business, then five days, including the Sabbath, for various meetings with the helpers, & lastly business meetings as needed. The meetings with the helpers are for reports, conference & prayer, for recitations of lessons previously assigned, for anniversaries of the Native benevolent societies, & for the annual sermon & communion. Meetings were held with the pastors also, though of a less public character. But as the pastors are forming a "Church Union", somewhat à la Ahmednuggur it is probable that their meetings will come to have a more prominent place in future anniversaries. A few of our people also come up to this gathering, & the proposition has been made to group the most attractive exercises of the anniversary in two consecutive days, in such a manner as to increase their attendance & to make them feel to new life by the privilege of coming thus together, & especially of sitting together at the table of our Lord.

The meeting was made memorable by the visit to Madura of Lord Napier, Governor of Madras, who not only received the missionaries & a deputation of the native christians at the house of the District Collector, but called on us with Lady Napier & his suite, in a full meeting

of the Missionaries & helpers in the Mission church.

I am very glad to be able to report the Missionaries as in pretty good health. Mr. Washburn, who has been very near to death since our last meeting, is recovering. It was good to meet him. The Lord has indeed been very good to him & us. But I cannot report so favorably of the ladies, several of whom were absent. Mrs. Noyes is upon the Hills, a sufferer from asthma, & comes to the plains but rarely, to attend the January meeting. Mrs. White is in Arcot for medical treatment. She has, I hear, a partial promise of a cure if she persists in the treatment for five months, but partly on Mr. Whites account they are still thinking to return to the United States early next year. Mrs. Hazen was at the meeting, but her health is said to be not essentially improved by her stay on the Hills, & Mr. Hazen received leave to take her to Arcot for treatment by Dr. Silas Scudder. With Mr. Hazen's revival spirit it will be a great loss to us if he is compelled to turn his face homeward. Of Miss Smith's serious illness you have heard & will be hearing more. I recall to mind your remarkable introduction of her to our Mission (Oct. 22. 1866.) "Miss Smith is a beautiful girl, & from her letters & a few words of conversation I infer that she is a beautiful soul." This was not extravagance. She would remind you now of that beautiful picture, "The Better Land." In order to give her the benefit of the advice of the best physicians in the country she has gone to Madras in company with Mr. & Mrs. Washburn who will care for her tenderly. Miss Pollock is still far from well & having but recently reached Mandapasalai after

her visit to the Hills, did not come to the meeting — nor Miss Taylor. The other ladies were present & in their usual health.

There were two points in your letters which came up for discussion — the salary of the unmarried ladies — which, however, was left in its present state. Of reference to the Prudential Committee, in the Estimates for 1869 — & your remarks upon the reply to your letter of June 25. 1867, upon our aggressive policy. There was a desire on the part of all that you should know that your letter had done us good, though we replied warmly to what we thought some of its misconceptions, & that our reply should not make you less free to write us all your thoughts. Bro. Herrick, the author of that reply, is — at least, that is my opinion of him, "first pure, then peaceable" & so on to the end of the list.

The very earnest suggestion of the Prudential Committee in regard to the sale of medicines, brought to our notice in your letter of Nov. 4. 1867, was referred to a committee in Jan. who reported at our late meeting. They "recommended to the brethren that they introduce the practice of selling the medicines they distribute to the natives with the expectation of conforming our practice to the suggestions of the Prudential Committee, & the general practice of other Missions." This is all very well. But the accomplishment of your object will depend much upon the degree to which you have interested Dr. Palmer in the subject, since the part of our medical operations which is under Mission control will soon come into his care.

We are much gratified to hear of Dr. Palmer's appointment to our Mission.

When giving you an account of our May meeting, I mentioned that charges were made against the moral character of Pastor Vothanaiakam of Kombai, & writing so late, had to add that the charges had been substantiated, & he deposed from the ministry. I am sorry to have to say that a committee is appointed to try another of our pastors on a similar charge. These are severe blows to our hopes of the native pastorate.

I sent you by the last mail a copy of two resolutions introduced by Mr. Chester, both of which will probably perplex you. With regard to the second I would say that it seemed almost unnecessary to promise that we would not oppose any special grant which you thought you could afford to his dispensary. But I will add that after I had half copied this resolution it occurred to me that perhaps he had not intended that this should be sent to you but only the first. If so it is too late to correct my error.

Though the Burnells were not mentioned among the exceptions to the good health of the mission, & though they have not pressed at all the matter of a visit to the United States, we are anxious on their account & our own, lest they should commit the error of remaining in this country the "year too long", & we formally advised that he should ask permission of the Prudential Committee to visit the U. S. on account of the state of his health & that of Mrs. Burnell.

Affy. W. B. Capron.
Sec. A. B. M.

Extract from the Minutes of the American Madura Mission, for Wednesday, Sept. 16, 1868.

"Resolved, That the Secretary be instructed to write to the Prudential Committee, at as early a date as possible, that the R144 in the estimates of May 1868, asked for the Station Day School at Dindigul beyond the R168 asked for in the estimates of 1867 were placed in the estimates of May 1868 by misconception, & that the Committee are requested to allow the estimate for the Day School at Dindigul to remain as in 1867, at R168.

"Voted that as Mr. Chester has intimated that he intends to apply to the Prudential Committee for a grant of R500 a year for the expenses of the Dindigul Dispensary, & state in his application that he understands that the appropriation will be dependent upon the vote of the Mission, the Mission, at Mr. Chester's request, express by a Mission vote that they will not oppose the appropriation of this sum in case it is granted by the Committee."

Both these resolutions were introduced by Mr. Chester.

W. B. Capron,
Secy A.M. Miss.

Mānāmadura So. India.
Sept. 19. 1868.

Madura Mission
Recd Nov. 12.
Ans.

Xerox

(With a list of Schools.) 183

Mānā Madura, Madura Mission,
So. India, Oct. 14. 1868.

Rev. N. G. Clark, D.D. Sec. &c.

Dear Brother,

I could get only partial returns of our village schools in the early part of the present year, & was therefore unable to furnish you a working list for the S. School enterprise for 1868.

The list which I now enclose, representing the present condition of our schools, will serve your purpose for 1869, & I trust is in season, though I would have been glad to send it two or three weeks earlier, in time for any announcement which you might choose to make in the Jan. Herald. My effort to get the schools in the order of their value for your object, i.e. in the order in which the missionaries would find the most satisfaction in supporting them if called upon to do so, failed in some measure in the previous list, but I think has been better comprehended now. I trust that you do not forget in assigning the schools that our estimate is on a basis of specie. It has been inevitable in the changes which we have been obliged to make on account of schools having been abandoned, or having gone down, that some S. Schools should be credited with the support of schools for which their contribution was quite inadequate, but for all such schools, at least, you will begin de novo another year.

Madura Mission

communications from the Schools supported
— generally a report in Tamil from the teacher
or catechist, with a translation in English, in
some cases also remarks by the missionary
on myself, have been sent through you to
all the S. Schools &c. mentioned in your
letters of Feb. 11. & June 23, with ~~six~~ seven exceptions.
I hope to report to these also before long, & then
to send you a completed list of the Schools supported
& of the Schools &c. supporting, for you to lithograph
& distribute to the parties concerned. Meanwhile I
enclose a letter for the S. Schools about one of our pupils.

While some of the S. Schools have reason to be
satisfied with the attention they have received, I
feel that the average of these returns has
been very meager indeed. But while a part of the
missionaries appreciate the advantage to the S.
Schools of this correspondence, & undertake the labor
willingly, others take up the plan with unconcealed
displeasure, & feel that it is little but an annoy-
ance to them, & an imposition upon the S. Schools.
This will wear off in time. But I suggest
three thoughts.

First, that you will do well to express
somewhat more fully to the Mission the interest
you take in the plan, & the hopes you have of it
as a means of good to the S. Schools, as well
as any thoughts you have in regard to the
manner in which it should be conducted.

Secondly. That more labor on your part
or on the part of some one at the Missionary
House — viz. by corresponding on this subject

with individual members of the Mission, instead of the Mission as a body, would elicit more effort on the part of each to interest the S. Schools.

(I am well aware of the amount & perplexity of your labors, & that you ought to have help, more than that, I have long felt that one person - perhaps a lady - could well devote his [or her] whole time to this business of enlisting the juveniles in the foreign missionary enterprise - editing a juvenile periodical, managing this correspondence, &c. &c.)

But thirdly, there can be no true correspondence when all the letters come from one side. The S. Schools also should write, either by their superintendents, or teachers, or better by individuals or committees appointed for the purpose. They should send letters to accompany their donations, or should wait only till they can hear from the Missionary House the name of the school assigned them, & of the missionary in charge. Such letters will do the writers as much good as the letters which they receive in reply, while they will cheer the missionaries by the thought that they are making new friends, & that their individual labors are finding a larger place in the interest & prayers of God's people. This is my idea of S. School & foreign missionary correspondence. How beneficial directly & reflexively! How promoting of funds (i.e. for the present object,) & also of men & women! I had almost said, "Give me a little ear of the young men & women appointed by

the S. Schools to such correspondence, & you may have the ear of students in the Seminary.

We must have that periodical for the Jurisdiction. I found Mr Howland of Jaffna feeling deeply on the subject. How I wish I had $20.000 to endow an editorship & children's agency.

Affectionately yours.
W. B. Capron.

P.S. You will observe a difference in the spelling of the names in the present list & the last — particularly in the use of dt for tt. I follow the rules for transliterating Tamil words adopted by the mission since my last list. These are to be printed when I will send you a copy.

Rec'd Dec. 5.
Ans. Dec. 18

(To the S. Schools.) 184

Mānā Madura, Madura Mission,
So. India, Oct. 14, 1868.

My dear Young Friends,

In my letters about our station school I have not mentioned a girl whose name is Perianaiakam, (or "Great Authority.")

(Though there were two stout brothers to support her & her widowed mother,) I found her, in the middle of 1866, half starved in the famine, & have reason to fear that her mother, a widow, died for want of proper food. (The brothers had recently joined the Christian congregation in Sēttur, & so when our school was opened I invited her to become a pupil, to which she gladly assented.)

Perianaiakam, when she came to us, was a character — homely, but with a twinkle to her little eyes set far back in her head, which prevented her face from being at all repulsive — passionate & violent, but of so tender feelings that at any touching story she was often the first to weep — energetic & rough, but so popular with the younger children that they were glad enough to have her play with them, though not many minutes passed that some was not crying at being struck too hard, or being tumbled in the dirt.

The change in her was very rapid & very remarkable after she entered the school. The people of her village noticed that she was less quarrelsome in vacation, & especially

that she treated her sister-in-law more kindly, & they said, "It cannot be so bad after all to send girls to school, if it has done so much for Perianaiakam. One way that she earned this good name was by following the good advice to keep her mouth shut when she was angry, & to pray to God for help. To us here the change seems to be brought about chiefly by her frequent thoughts of the goodness of God in sparing her life in the famine, & bringing her to such a home. Almost any remark in illustration of the goodness of God would send the tears down her cheeks, the joy of her own heart being, as it seemed, that she had been spared to learn the way to heaven.

This girl has recently been very ill - so ill that for a week we hardly expected her to live, but her life has been given to us in answer to prayer, & she is up again, & moving, though at a slow pace, on the road to health. Being obliged to look after her very closely both day & night, we brought her into our own house after the first few days of her illness. As she had been seized with extreme deafness we were unable to converse with her in the least, & our anxiety for her recovery was heightened by the question whether she was prepared to die, & the fear that our last opportunity of pointing her to Christ was gone. On this account how pleasant it was, when I knelt down by her side, & shouted the word prayer in her ears, to notice that it caught her attention & to see the mode of asse

she could hear nothing of the prayer, but I took her hand, or rested my hand upon her head, & perhaps she joined us in spirit.

One day, with much difficulty, we asked her the question, "Is Jesus near you", & were delighted with the answer, "He is near," "He is near," "He is near"; & so she went on for several moments half consciously, & half in delirium.

One Sabbath morning, when our hope of her recovery was almost gone, Mrs. Capron took the school girls into the room, & standing around the sick one, they sang,

"I have a Father in the promised land."

I had never heard singing go so heavily before, & can well understand now what it must be at the bedside of the dying. One voice after another choked, & several broke down in sobbing. Only one voice was steady to the end, & I well knew with how great an effort. But Mrs. Capron, who sat by the sick girl nearly all that day, had the satisfaction of seeing some gleams of intelligence; so that she knew those who were around her, & called their names, & when asked, pointing upward, "Who is there", said, "Jesus is up there, Jesus is up there," "Jesus is up there," & so on in her usual manner, but a new thought struck her, & she said, "I am going up there", "I am going up there," & so on for again for minutes.

I do not mention these things to show that this girl was prepared for death,

because I fear that she was not, while I hope that she has been spared to give her whole heart to Christ. But I mention ~~them to~~ show how we despaired of her life & to say that all this while some of the other pupils were praying for her with much faith, & that their prayers were heard. Especially one whom I have spoken of as a mother & who is here simply to learn to read the Bible, never wavered in her faith, & her cheerfulness was inspiring to us all. She was sure that this new medicine & that would effect a cure, & hearing that we had sent to Madura for the native assistant physician, her thoughts followed her into her sleep, & she dreamed that a great doctor was coming from Madura who would quickly raise the poor girl to health. Probably she was right & God granted the comfort & joy to her women that he did to us because he saw her implicit faith.

(I have introduced this woman to you, & hope to write more about her at another time.) Meanwhile I beg of each one of you one prayer for the women for her. That she may hold on her way of faith & love, & one for Periamaidam - that she may give herself wholly to the Saviour.

Affectionately your friend

W. B. Leaphon.

(Stated Letter) 185

Máná Madura, Madura Mission.

So. India, Oct. 23. 1868.

Rev. N. G. Clark, D.D. Secy. &c.

Dear Brother,

I remember to have begun my letter to you a year ago in much joy at a favorable opening of the rainy season. But in this vicinity that was almost the last of the rains, & in the near villages the failure of the harvest was as great as in the height of the famine. Some other parts of the District were more favored, but I have observed the truth of the remark of a former Collector — that in the Madura District scarcity appears to be the rule & plenty the exception. Especially is this the case in all villages which depend on the river Vaigai for their water supply, for the distance of fifty miles from its mouth. The river very rarely reaches the Eastern part of the District, & has not emptied into the sea since 1862.

Instead of visiting the Sanitarium the present year, I obtained permission to take my family on a visit to Jaffna. I proceeded thither immediately after the May meeting, reaching there on the 30th of May, & leaving on the 30th of June, after a month of most delightful sojourn with our Missionary brethren & sisters & Christian friends.

"Jaffna, & especially Batticotta & Oodooville, were so pleasant pictures in the fancy of my boyhood that I almost hesitated to dispel the dream. But the reality is as much better than the dream as live, warm-hearted missionaries, & friendships formed among the intelligent Christian natives, & schools, in part at

least, sustained by the people, & one self supporting church, are better than an indistinct paradise of bananas & cocoanut palms, with saintly missionaries, & swarthy but graceful natives, & a couple of snatches of Bishop Heber's hymn. I found the cocoanuts, & the stately palmyras & a variety of luscious fruits. I found the graves of some of those early missionaries — Harriet Winslow, whose memoir now reads with double interest, & Father Bond, whom I revered perhaps as much as any saint in the calendar. I found also one of those noble men still living who entered Micronesia before I was born, & who, if he lives another year, will celebrate his semicentennial on missionary ground. It might disturb his gravity to be classed as yet with saints, but he was a worthy companion of those worthy men who have passed away, & while I delighted in his genial hospitality & social converse, I looked upon him with the reverence which is inspired by a long life of usefulness, & by the thought that he must ere long pass the river into which he has once dipped his feet & returned.

~~"Sonora coelum redeas."~~

"His wife lives, & is as worthy of him as he of the noble company which has gone before him. We found Miss Agnew also, after a service of twenty eight years, unbroken by a visit to her native country, still at her post & full of activity.

When Father Spaulding had shown me the schoolroom & dormitories, & the magnificent fruit trees of the school lot — his own planting — he pointed to a long, low building, & said "There is where the power lies!" It was a row of small rooms for secret prayer.

"Vodoville is not so very much altered from old times, except for the better, by discarding English; but I was glad to learn that female education has become so popular in Jaffna that pupils, who could not otherwise be admitted, pay a large portion of the expense of their board & tuition.

"Batticotta, as it was & as it is, forms an instructive page of missionary experience. It must have cost the mission a severe struggle to give up the prestige of their splendid English school, & it was certainly a step which the natives have never ceased to deplore. But Batticotta is stronger than ever for the object of Christianizing the island, & Mr Sanders, I believe, appreciates the value of the influences which are in a manner committed to his trust. I found there a Training Institution not made up of boys, but of young men, either hopefully converted or, at least, fully committed to the truth of Christianity. I found a flourishing English School of some 200 members, under Christian management, & the principal showing his own disposition by taking an active part as a member of the church committee, & giving, as I was told, one tenth of his income in benevolence. I found a native church not only entirely supporting its pastor, but supporting also a good school for girls. I found an intelligent & well-to-do Christian community, living in the enjoyment of the blessings of the Gospel, & compelling the respect of their heathen neighbors. One might well envy the power there is in Batticotta, & indeed in the Jaffna church, in view of the time when God shall come & pour out his Holy Spirit.

"Mr. Howland, whose name has long been associated with Batticotta, was taken from there by the advice of the physician, to save his life, though it was like taking his life to remove him. We found him at Tillipally, entering with interest into the details of work in his smaller station. I say smaller, though I was amazed to hear that within three miles of his house there was probably a population of 23.000 souls. The care of the Panditeripo station also, since the departure of Mr. Quick, probably doubles his labors.

I was impressed at Manepy, as in Madura, though not to the same degree, with the burden of care & perplexity, which the Missionary & his wife have to bear at the Central Station, & in the midst of which station work must be done. But Mr. Hastings took me fourteen miles South East to the Station of Chavagacherry, which is in his charge since the departure of Mr. Bates, & showed me that he can sometimes escape to uninterrupted & inviting Missionary labor, in which also he has an excellent coadjutor in Pastor Hunt. The feature of the Manepy station is its flourishing village schools, though this may be said to be a feature of the Jaffna Mission — prosperous village schools, both for boys & girls, under careful & thorough inspection. I would suggest that every village school in Jaffna is worthy of a place in your S. School interprise, while the number of their schools, under such support, might be profitably & almost indefinitely increased. The Station of Manepy has one native pastor.

"Dr. Green is a near neighbor of Mr. Hastings, & must take a part of his duties when Mr. Hastings

leaves for the United States. Engaged in preparing medical works in the vernacular, & in training classes of natives in medicine, ~~Dr. Green~~ he has long been pushing in his own department for the independence & self-support which missionaries should aim at for the Church & its institutions. I am glad to hear that the Dr. is relinquishing his connection with the hospital of the "Friend in Need Society," of Jaffnapatam, which cost him two journeys a week often miles, in the heat of the day, & to the very certain injury of his health.

Mr. Smith's station, ~~Udoopitty~~ is the most northeasterly station of the Mission, & considering its salubrity & the character of its people, is one of the most inviting of missionary stations in India. The new Female Boarding School has commenced its career of usefulness with about twenty pupils, & Miss Jones-Hend, whose mind was turning toward the Missionary field at the very time that the missionaries were turning to the United States for some such young lady, is most happy in her work, & has that work well in hand.

"I should like to give to any of my wearied brethren & sisters, or to you, the great pleasure of a month's visit to Jaffna.

On our return we opened again our station school for girls, & Mrs. Capron found that her pleasant vacation had been necessary to prepare her for a month of sickness in the school - a visitation of the measles - tedious, but not worth mentioning, had not one of the girls been brought almost to the grave. For nearly three weeks this sick girl

occupied our thoughts & attention both day & night, being given back to us, apparently, in answer to prayer.

"The school is prosperous - never more so, although we were much pained at the beginning of the last term to find that two of the largest girls had been detained at home for fear of their conversion. One of them was from a nominally Christian family, but the Romanist relatives alarmed her mother by declaring that if the daughter were left any longer in the school no one would marry her. The other was from a heathen family, but was so earnest in her rejection of idolatry that she had already asked for baptism. She is the one whom I mentioned in my last as saying to her father, - "We must not worship devils any longer. We must all become Christians." Her father had then come for the purpose of taking her home, but finding that vacation was so near he went away without mentioning it. In vacation he made all haste to dispose of his daughter in marriage, & being unable to do any better, as it was said, gave her as the second wife to the husband of her elder sister, & put her out of the reach of harm. Since then none of her Christian friends have seen her but it is rumored that she makes no little disturbance in the family by her opposition to idolatry, & by refusing to rub ashes, & that she is permitted to have her way for fear that she will take a young wife's revenge, of running home to her mother.

"The school now numbers nineteen" //

In July I had the great pleasure of passing over the Tirupuvanam station to the care of Mr. Penfield, who had been appointed to that charge at the May

meeting. This arrangement which gives a full missionary to that long neglected station, & which gives us neighbors at the distance of only eighteen miles, is one for which I am very grateful. Especially do I hope that Mr. Penfield & I may work the border ground between us more efficiently than ever before.

The Sivaganga station is still in my charge, & in that station is my most flourishing congregation — the one which furnishes the largest number of girls for our school, & which sent two cartloads of grain as the tenth of their last harvest. I am hoping for a similar offering from their next harvest, but in other parts of my field, while we have had the tenths on a small scale, I have yet to see how the doctrine will stand the trial of a good harvest.

The congregation which I had in the town of Sivaganga is now entirely broken up by the removal of the Lemindary printing press to Madura. On the other hand I have received a small congregation in the village of Munaivandi, & hope to report no diminution of numbers.

The largest congregation of the Mánámadura station — in the village of Tíval — is still giving me much trouble, & I fear that it is worth little to our cause. I suppose that we ought not to fear sifting, but I am glad in this station also to have received a new congregation in the village of Pianénthal, & to be able to make up in this way a deficiency of numbers by the falling away of former adherents.

"The influence which has given us these two congregations within the present year is the influence of relationship; & more is promised. But the people

of other villages wait to see how much persecution will befall those who have already joined us. In visiting one such village, I first held a moonlight meeting with the people on the bank of the tank, & finding only those of the higher castes present, thought next to visit the Parish quarter, where a few men were said to be disposed to join us. A headman of the village, who seemed friendly, accompanied me, & I expected that he would excuse himself in a polite way as we approached the Parish houses. But what was my dismay to hear one of his dependents, who was a little in advance of us, shout roughly - "Hallo, there! The padre is coming to make you all Christians." It is needless to say that after this I could not get sight of a man of them, & the common falsehood was told me that they were gone to a village. In such slavish fear do the lowcaste people of this stand of their superiors. Oh for some courage, or some independence, or even some combination, & a strike for liberty - or better, - would that God might give us the blessing of his Holy Spirit, ~~in~~ convicting & converting."

Yours,
W. B. Capron.

P.S. Nov. 11. Very sad news indeed this morning - the death of Mrs. Sanders of Jaffna.

Máná Madura, Madura Mission,
So. India, Oct. 27. 1868.

To the S. Schools & Christian friends contributing to the support of Schools in the Madura Mission, viz. –

Maine. – Portland, Sab. Sch. Class of Mr. Francis K. Swan, to the School in Andersonpatti, Dindigul Station;

Gardiner, S. School, (Mr. Alden Baker, Supt.) to the School in Puthur, Tirupuvanam Station;

New Hampshire. – Amherst; Mr. H. E. Abbott, for his daughter, Ellen Augusta, deceased, for the support of Mariamuttu, a pupil in the Máná Madura Station Sch. for girls.

Walpole, S. School, (Mr. E. K. Seabury, Supt.) to the School in Anuppanádi, Madura Station;

Vermont. – Franklin S. School, (Mr. A. H. Shedd, Supt.) to the School in Púmálaipatti, Mandapasálai Station;

Pittsford, S. School, (E. C. Worcester, M. D. Supt.) to the School in Kóttaimédu, Periaculam Station;

Massachusetts. – Sherborn, S. School, (Mr. Henry Howe, Supt.) to the School in Kílamáttúr, Madura Station;

Mybridge, Young Ladies Miss. Society, for Kittériammál, a pupil in the Máná Madura Station Sch. for girls.

New Bedford, S. S. of the Pacific Cong. Ch. (Mr. W. F. Butler, Supt.) to the Station Day School, Máná Madura;

Belchertown, S. School, (Rev. C. L. Woodworth, Supt.) to the Station Day School, Melúr;

Harvard, S. School, (Mr. C. H. Cummings Sup.) to the School in Mánkulam, Mélúr Station;

Rochester, S. School, (Dea. G. W. Haskell, Supt.) to the School in Podinayakkanúr, Kambam Station;

West Boxford, S. School, (Mr. John H. Kimball, Supt.) to the School in Kóilápuram, Kambam Station;

Peabody, S. School, (Geo. H. Osborne, Esq. Supt.) to the Station Day School in Mandapasálai;

Boston, Chambers St. Mission Band, (Mr. Sothrop, Supt.) to the School in Kúthalúr, Kambam Station;

Norton, Wheaton Female Sem. Miss Briggs Class, for Mariammál, a pupil in the Mánámadura Stat. Sch. for Gi

Rhode Island.- Providence, High St. S. School, (Mr. James B. Minor Supt.) to the two Schools in Pálayapatti & Perumáli, Mandapasalai Station;

Connecticut.- New London, S. S. Class of Mr. A. Lockwood, to the School in Muttálápuram, Kambam Sta

New York.- Fulton, S. School, Class of Mr. J. G. Benedict, ~~Mrs. J. L. Morrison~~, to the School in ~~Sivalpatti~~ Kottárapatti, ~~Mélúr~~ Dindigul Station;

Pennsylvania.- Upsonville, S. School, (Mr. J. L. Mer Supt.) to the School in Sivalpatti, Mélúr Station;

Delaware.- Glasgow, Pencader S. School, (Rev. E. Mel Pastor) to the School in Mallákinaru, Tirumangalam Station

Ohio.- Pomeroy, S. School, (Rev. J. Wright, Pastor,) to the School in Nadukóttai, Tirumangalam Stat

Portsmouth, S. School, (Rev. B. B. ~~Richard~~ Gay, Lord, Sup-
t.) to the School in Tevâram, Kambam Station;

Minnesota.- St. Paul's, "House of Hope" Mis-
sionary Society, (Mr. M. J. Potts, Supt.) to the School
in Uppukôttai, Kambam Station;

My dear Friends,

The above is a rearrangement,
with some changes, of lists sent me at different times
within the present year by Dr. Clark, the Foreign Sec-
retary of the American Board.

It was unavoidable that changes should be made
in the schools assigned to you for support; ~~since the last~~
~~list of your schools in Dr. Clark's hands at the time~~
~~of his first list for 1866.~~ Many of your schools went down in the
famine, & others were dropped for want of good teachers.
One or two, I am glad to say, have become self supporting.
Some of you will notice also a change of Stations, &
some may be perplexed by the changes in spelling. We have to
allow European rules of pronunciation in a measure, &
acknowledge that they are better than the English.
It may puzzle some people to see how i can be e
We e can be a, but it puzzles foreigners more to find
fairly fifty or sixty words in the English language which
are spelled as they are pronounced.

The donations of which I have received information

have all been responded to. There has usually been sent a report of the school in Tamil, by the schoolmaster, or schoolmistress, with a translation by the Missionary, or an English speaking catechist. You may think these reports very meager, but the plan is a novel one to our schoolmasters. (It must be confessed that nearly all of them, judged by any standard that would occur to you, are very ignorant indeed.)

It would amuse you much to see the commotion caused in the minds of some of ~~our~~ these ~~teachers~~ by the idea of reporting their schools to foreign patrons. Some are naturally grandiloquent, & are with difficulty kept down to facts. Some are with difficulty induced to write at all; some fancy that they are lifted into importance by the acquisition of these American friends; one woman, at least, on the strength of her school being chosen, asked that her wages might be raised; & one has written a begging letter, saying that her house was broken open by thieves digging a hole through the mud wall, & that her clothes & jewels were stolen. A few, (& some, no doubt, in sincerity, have asked your prayers. Pray for them & for all our Mission.

Affy. Your friend. M. B. Capron

Recd. Dec. 21

A. B. C. F. M.

Missionary House, 33 *Pemberton Square*,

BOSTON, May 30, 1866.

DEAR SIR:

The Anniversary Meeting of the American Board of Commissioners for Foreign Missions, will be held in the Tremont Temple, on Thursday Evening, May 31, at 7 1-2 o'clock.

Addresses will be delivered by Rev. George F. Herrick, from Constantinople, Rev. Lemuel Bissell, from the Mahratta Mission, and Rev. C. V. A. Van Dyck, M. D., from the Syria Mission.

You are respectfully invited to be present at the meeting, and to occupy a seat upon the platform.

RUFUS ANDERSON,

SELAH B. TREAT,

NATHANIEL G. CLARK,

SECRETARIES.

LANGDON S. WARD, TREASURER.

Madura
So. India, Oct. 30. '68.

Rev. Dr. Clark,
My Dear Brother,

In the list of our schools which I sent you by the last mail, at the foot of the last page, in the statistics of our Seminary, Boarding School, & Station Schools there must be some errors & omissions of the copyist. As that list is to be often in your hands I would request you to glance over the last part & make corrections according to the table within. I shall probably mail again to you next week. Ang. of recd.

Yours truly,
W. B. Capron.

Madura Mission Seminary. Girls Boarding School, Station Schools. from Report. 1867.	Expense one Pupil	[illegible]
Pasumalai Seminary	R 33	A. [illegible] Jne. [illegible] K [illegible]
Madura Girls B. Sch.	R 30	J. [illegible] A [illegible]
Battalagundu Station Sch. for Boys	R 36	Pela[illegible] A[illegible]
Dindigul Sta. School	R 36	
Máráthadura Sta. Sch. for Girls.	R 36	Mar[illegible]
Mandapasalai Sta. Sch.	R 36	[illegible]
Pulney Sta. School	R 36	Da[illegible]

Teachers Names.	Males	Females	Total	Sanctioned by the appropriations.
Barnes. Colton Barnes Arivatham	62		62	62
Cornelius. Assist.		56	56	56.
Selavienthiram. Assistant	22	6	28	16, of wh. 8 from Parian lamte
	9	6	15	8
Samuel. Assistant.	4	15	19	10, of wh. 2 fr. Méliss
Antony.	11	11	22	8
David.	2	10	12	8

Máná Madura, Madura Mission,
So. India. Nov. 2. 1868.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

As Mr. Noyes writes me that he is sending reports to you from all the schools of his stations selected for the support of the S. Schools, & as Mr. Chandler has promised me by my next cooly from Madura a report from the school in Aruppanádi, which is the last remaining on the list, I have been writing a letter to the supporting S. Schools, which will close the correspondence for the year. This is in accordance with a suggestion which I remember to have been made by Mr. Treat in first proposing the scheme, & seems to me appropriate & business-like.

It is a public acknowledgment — to the community of donors that their donations have been mentioned to us, & that schools have been set apart for the object proposed. If any have failed to receive a response it will thus be inferred that it is through the failure of the mail-

2 The S. Schools & their Superintendents & teachers will have an opportunity of knowing with whom they are associated in this enterprise & will thus be invited to new effort. The list will also familiarize them with the variety of objects in our Mission calling for donations, & will enable them to choose more intelligently.

I trust also that the list will be of service to you in assigning schools for another year. Though so many changes have occurred that you will have to begin to a considerable extent de novo, it is to be hoped that a few S. Schools have found objects, (& the number will increase) which they will continue to sustain & pray for for years.

This list is nearly a transcript of the lists sent me by you under date of Feb. 11, June 23 & Aug 27. Initials are omitted in some cases. Where you omitted titles I have written "Mr." where perhaps a "Rev." or "Esq." may be due. I felt very uncertain about the name Rev B. B. Eaglord of Portsmouth, Ohio, in your last.

Yours of Aug 27 was received Oct 24, & the enclosed notice about steamers from Liverpool to the United States.

I am glad to see so much in the Missionary Herald for the children, & so well, & am glad to see the Herald so much improved every way.

We are greatly relieved by the intelligence from Madras in regard to Miss Smith, it being the opinion of the Doctors that she has not consumption, but neuralgia or rheumatism in the chest, which may condemn her to much & protracted suffering, but not as we feared to a speedy death. Those were very dark days indeed about the time your Sept. meeting, & even Miss Smith abandoned here, "Mercy I thank you" for very serious anticipations of a fatal result. I am glad that you saw a transcript of her feelings under those circumstances, in a letter from Mrs. Capron to her mother; but circumstances have much changed, it is now difficult to know what to advise what to do for her while her recovery is delayed.

Affectionately.

M. B. Capron.

Madura, Nov. 21/1868.

Rec'd Dec. 29.

Ans Jan. 20 Reg

I enclose a sub from Bros. Capron & perhaps you can make use of it. W.H.W.

Mānā Madura, Madura Mission,
So. India Dec. 18. 1868.

Rev. N. G. Clark, D.D. Sec'y.

Dear Brother,

Since mailing my last I have yours of Sept. 14 & 22, received Nov. 8, & Sept. 30 & Oct. 3, received Nov. 28. All the letters mentioned in yours of Sept. 30 have come to hand, including that of Jan. 28, & as I learn also, your letters of Jan. 28 to other brethren. It still seems probable that mine to you of Dec. 24, 1867, as well as my stated letter of Oct. 26, & a letter to the S. Schools of Oct. 17 never reached you, though as you say my letters of Oct 24 & 25 were acknowledged by you Jan. 28. In imitation of your example & to make sure that no other letters are missing, I will mention the dates of my letters to you the present year. Of those marked (✓) I have your acknowledgment.

Feb. 29, Mar. 27, (to you privately) April 25✓, May 9✓, 22, (privately) July 17✓, 21, Aug 6✓, 18, Sept. 19 (Extract from the minutes) Sept 23, Oct. 14, 23, Nov. 2.

Also to the S. Schools Jan 10✓, May 7✓, Oct. 14, Oct. 27.

Although my mind is not clear in regard to the proper policy for us as a Mission educationally, in this country, & at this time, I can easily answer your questions,

I will do so seriatim.

1 "How far do the government schools now supply the wants of popular education?"

Ans. Sufficiently as regards the want of English. Not at all as regards primary instruction in the vernacular. There are no government schools which would supply in the least degree the place of our village schools. I need not qualify this remark by any account of the experiments of the Inspector of Schools in these Southern districts, to which the suspension of our schools would be neither a help nor a hindrance.

2 "Are the village schools as now kept up by the Mission really necessary to our work?"

Ans. Yes, the most of them, as I now view the matter. No doubt there have been mistakes of judgment in establishing schools, in keeping up some which are comparatively useless, but we must train the children of our Christian people to read, & we must have readers in the community, or it will be useless to put the scriptures in circulation. Our village schools are almost all of the primary grade.

3 "Do they not stand in the way of the government action in supplying the people?"

Ans. Not in the least.

4 "Do they not help perpetuate caste distinctions, by giving the lowest castes educational advantages which they would otherwise seek in the Government Schools, or which they might obtain in them, though at first perhaps repelled by the higher caste people?"

Ans. No. It might perhaps be so if there were such government schools.

5. "Would it not be best for us to withdraw wholly from all popular education, confining ourselves to Christian instruction solely, even to the limiting of our seminary at Pasumalai to training only Christian young men who are preparing for the ministry, & selecting those only of great promise for that?"

Ans. (1) I am not prepared to withdraw from all popular education, though I would plead only for the means of making the Christians intelligent readers of the Bible. The time of the village schools should be largely given to religious instruction. Our Station Schools are needed to reach those, especially girls, who are not reached in the village schools.

(2) I have long wished that the Seminary might be limited to training Christian young men for the ministry. But Mr. Webb used to urge this years ago, when I was young in the Mission, & Mr. Tracy always replied,

"No one would be more happy than I to receive such converted young men & to train them for the ministry, & if enough came, to devote the strength of the Seminary to that object." I never heard any rejoinder to that, & I hardly know what could be said to it. To show us how to supply proper material to the Seminary would be to show us the secret of success in evangelizing this District. Not having converted young men at hand, we have taken boys to train up for helpers, & the result is fitly described by "W. F. W" in "Evangelical Christendom". The alternative question seems to be, If the 300 lads who have been trained in the Seminary, & many of whom were converted there, & have become mission catechists & teachers, had not been carried by the Mission beyond the village school, would the fraction of them who would have been converted under those circumstances have been so much more thoroughly imbued with the Spirit of Christ that they would have come forward to accomplish a work which the far larger number has failed to accomplish? We might think so if we saw anywhere among this people very marked cases of conversion; & if so then we ought to be ready to abandon the Seminary as now constituted, & to enter upon the work, with however small beginnings

of preparing converted men for the ministry. I am, for one, dissatisfied with the present course of things, as I have been for a long time, but I have never been able to say, & cannot now say what course gives promise of better results. May we be led to adopt that course which our heavenly Father will accompany by the influences of his Holy Spirit.

6. "Is it desirable to keep up the Seminary for educational purposes where it is, or to remove it to Madura, or let it be united with the independent native institution?"

Ans. "The Seminary, whether, as now, a first class Boarding School, or a Theological Institute, is better in Pasumalai than it could be in Madura. The temptations of Madura would be the destruction of a Boarding School, & would be harmful to a Theological Institute, while Madura is so near to Pasumalai that the students could easily go in for any desired labor.

7 "Can a wise combination be effected at Madura, the Mission having the oversight of the Institution, supplying one teacher – not an American – but a Tamil, of real culture, like Barnes, for example – in order to his giving special attention to the Training class, & assisting in other departments, while his training class would enjoy equivalent advantages in the institution?

In short, can an independent, practically self-supporting educational institution of a high grade be thus established?"

Ans. I think not under any circumstances. Do not suppose that this independent school is of any special service to the cause, except as it satisfies partially the clamor for the Mission to provide English instruction for the Christians in Madura. So far it is valuable, & a great relief to us, but the headmaster is far from being what Breckenridge of Batticcotta is, & the school far what that school is.

You will have seen Dr. McLeod's address & will feel that though he has presented in a forcible manner some of the obstacles to the conversion of the Hindus, he has failed to put us on the right track of successful effort. I read the speech with deep interest but more with sorrow. He says that Mr Bowen of Bombay has been accustomed to that preaching for twenty five years, but does not know of a single conversion as the result. You speak as if my remarks on the want of converts had a tone of discouragement. But though Mr. Bowen's experience in this respect is confirmed by the experience of hundreds of others, we are perplexed

rather than discouraged, & are prepared to work on in faith as long as our friends at home will continue to pray. I believe with you that we must urge the duty of personal religion more strongly upon individuals, & must pray & look for present results.

We are all glad to hear of the coming of a physician. Don't fear that when we have waited years for help, we grudge the little extra time for a voyage round the Cape, which, I doubt not, except in peculiar cases, is favorable to the health, & often affords much needed rest from the weariness of preparation, & of previous years of study.

We shall give Dr & Mrs. Palmer & Miss Hartley a cordial welcome to our circle & to our work, & shall welcome back Brethren Rindall & Gray whenever you can send them with health recruited & courage & hope renewed. Do not hurry them.

You said in your letter of Feb. 11 that you would be glad of a report of the amount spent on Christian labors in behalf of women — for Schools, Seminaries, Zenana work, &c. There is no opportunity for Zenana work in our district because the Zenana is hardly known here. But, of course, if the women are less secluded than the women of Bengal, the

the difficulty of reaching them is not greater, but rather less, & more systematic effort to reach the women ought to be undertaken by our mission, especially since an example of neighborhood schools appears to have been set in Madras for this southern Presidency, as important as the example of Zenana work in Calcutta for the North. Hitherto but little has been done systematically for the heathen women of our District, except that Mrs. Lord employed one Bible woman ~~at~~ in Madura at the expense of the W. F. M. Soc. It is very difficult to find women suitable for this work. Our schools reach a few heathen girls – how many you will see by the list already sent you.

Since the date of your last you have been receiving communications from our village Schools, &c. to the S. Schools. I note the addition of two S. Schools to your list.

We rejoice with you in the deliverance of the Board from debt but would like to see a better way of doing things in vogue. You had better adopt in the U. S. the blind preacher's advice & give a tenth.

The appropriation of the Prudential Committee of $200 to each of our families there on the ground as a famine relief will be very gratefully received.

I hope to write you again soon after our meeting which is to be held in Mandapasálai on the 13th of Jan.

Affy yours. W. B. Capron.

Madura Mission, Dec. 13, 1869.
Rec'd Jan. 1870.
Ans.
Mins.

Yours of Nov. 10 rec'd Jan 6. 189

Mānū Madura, Madura Mission,
So. India, Feb. 13. 1869.

Rev. N. G. Clark, D. D. Sec. &c.

Dear Brother,

We came together for our annual meeting in Mandapasālai on Wednesday Jan. 13. All the missionaries were present, but with the best disposition & your hostess, Mrs. Taylor, all the families could not be accommodated, & many were obliged to forego the privilege of attending. Mrs. Capron, Mrs. Chandler, Mrs. Hazen, Mrs. Herrick, Mrs. Penfield, Mrs. Washburn, Mrs. White & Miss Smith were absent, & the children. Mrs. Noyes was, as usual, tempted to come down from the Hills at this, the most favorable season of the year & Mrs. Chester & Mrs. Burrell came being hardy enough to bear the exposure of a tent. Mrs. Noyes was in less than usual health, & indeed had left the Hills for the visit earlier than usual, upon beginning to recover from a severe illness in Oct. & Nov. Mr. Washburn, Mrs. Hazen, Mrs. White & Miss Smith, the invalids at the time of our Sept. meeting were all much improved by their visit to Ootacamund & Madras. The mission passed a vote of thanks to Dr. Silas Sandler for his attention & medical aid to Mrs White & Mrs. Hazen & instructed the treasurer to offer him Rs 200 for his dispensary, or for whatever purpose he might prefer. He had declined pecuniary aid. Mrs. Capron was ill, but has since recovered. Miss Pollock is poorly, & we much fear is not to see good health in this country.

Our meeting lasted six days including the Sabbath,

which was profitably spent in preaching, conference & prayer & yet we did not find time to discuss Mr. Wheeler & Harput. I ought to say, however, that we were hardly ready for the discussion, some of the missionaries not having had an opportunity to read the book, & that the subject lies over with the understanding that it will come up in May.

Your letters were read, as usual, & not only your public letters, but a private letter to Mr. Chandler, making inquiry in regard to possible plans for the Seminary, & yours to me of Sept. 30, (with the design of letting the Mission know frankly what I had written in reply.) These letters called out a letter from Mr Taylor to you, which fell among us like a bombshell. The Mission were surprised at Mr. Taylor's representations as a whole, & particularly at his caricature of the Seminary, & Mr. Herrick jealous for his present charge, & overworked, was aggrieved that Mr. Taylor, without opposing either by vote or argument, the increase of English in the Seminary, or seeking to effect a change, should write home in such a strain. To all this Mr. Taylor plead that you had ~~mistaken~~ misunderstood him as to the relation of the Government to Armenian schools, that he had not said that he was opposed to the present position of the Seminary, but rather that he was inclined to think well of it, & that at any rate we have the privilege of writing private letters to the Missionary House unquestioned.

All accept this doctrine fully since the time of the Deputation, with the understanding, now more definitely expressed, that all letters, not semiannual reports of our stations, or letters on Mission business, shall be distinctly marked at the head, (Private.) I was also requested to suggest that you take somewhat more care to distinguish between your public & private letters, & to avoid in your private letters such reference to public matters as may raise the question whether they ought not to be put on file. In this connection also the wish was again expressed that you would take occasion in your public letters to mention <u>briefly</u> the dates of all letters received from the members of the Mission. In this way you would often acknowledge the receipt of letters before you found time to reply to them, & the receipt of many letters which do not require a reply.

The January meeting is the time for the choice of officers & standing committees. I will mention only that Mr. Larson was elected chairman, & that Mr. Herrick is to write the annual letter.

Among the reports of committees the following items from the minutes will interest you.

"The South Local Committee reported the minutes of their meeting in Nandapesalai, to examine into charges affecting the moral character of Pastor Henry Silva, & in lieu of any

action, either deposing or reinstating the Pastor, presented to the Mission the substance of the evidence brought before them.

"On hearing the substance of the testimony against Pastor Henry Silva, & statements from the members of the Committee appointed to investigate the charges against him, voted, That the crime alleged against Pastor Silva is not substantiated. But in view of the division in the church at West Harisalkulam, & of what has transpired in the station it is the opinion of the Mission that Mr. Silva's relation of pastor to that church should be dissolved; & the South Local Committee is instructed to take appropriate steps to effect this object."

"Bro. Penfield was allowed to employ Henry Silva till the May meeting."

The crime charged against Pastor Silva was adultery. It will give you one view of the situation of Jaffna by two remarks made in our meeting. "It is said that the Catechists who are opposing Pastor Silva, threaten, if they fail to get him out of the station, to go over to the Lutherans." To this Mr. Taylor replied, "I have heard that Mr. Silva was thinking to go over to the Lutherans. Let me say here that since the meeting it is reported that a Lutheran Missionary is to be sent to Madura, & a pastor of the same mission to Dindigul.

"The Committee on Pastors reported the formation of a Pastor's Union, & a copy of the Constitution. The report was accepted, but the question of its adoption was deferred to the May meeting."

"The Committee on Station accounts reported a system of accounts to be kept in books to be presented as the property of the Mission." accepted & adopted.

At this meeting, one year from the time of their arrival in the Mission, Mr. Hazen & Miss Taylor passed their first examination in Tamil. Mr. Hazen was ready therefore to take charge of the station of Pulney from the time of Mr. Whites going. The station of Mélur was given in charge to Mr. Penfield. Both Mr. Burnell & Mr. White had leave to proceed with their families to the United States, the former on receiving permission from the Prudential Committee which has since come to hand. The Whites go with the Hastings in the "Clarence" a month hence. But Mr. Burnell, taking a fair estimate of what his expenses would be to go by the "Clarence", proposes to go overland, & pay the additional cost from his own pocket. Mr. & Mrs. Chandler sent their daughters to Ootacamund with the Hastings, & for this purpose have already gone to Madras. They have leave for two months with the expectation that they will not need to go to the Sanitarium the present year.

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It will be a great help to Dr. Palmer & Miss Hartley to find the Chandlers in Madras. We hope to hear soon of their arrival. On reaching Madura the Doctor will of course take possession of the "Rest", or Doctor's house. The question of providing for Miss Hartley until the May meeting is left to a committee in consultation with Dr. Palmer.

We were glad to hear at this meeting that the church at Kodikánal is wishing a pastor, & would contribute largely to his support. Pastor Seymour has a call to the church in Kómbai, where Vithandaráyan was deposed from the ministry.

The appropriations did not simply equal, but exceed our estimates, for which we are grateful to the Prudential Committee, & to our supporters at home.

Monday Feb. 15. Yours of Dec. 21 came to hand yesterday & a copy has been put in circulation. Of the $144 had been appropriated to the Dindigul Station Day School & accepted, but I should presume will not be drawn.

In our Mission we are pushing the subject of the Tenths & find our best hopes of self support pointing in that direction.

Yours truly,
W. B. Capron,
Sec. Am. M. Miss.

Madura Mission, Rec'd Apr. 10, 1866

(Private letter.) 190

Mání Madura, So. India.

Feb. 15, 1889.

Rev. N. G. Clark, ~~D.D.~~ Secy.

Dear Brother,

Your very kind letter of Dec 17 came to hand yesterday.

We are not yet fully relieved of your anxiety in regard to Miss Smith. The doctors told her what the pain in her chest was not — that it was not pulmonary consumption, but a disease of the heart — & thus encouraged she is better able to bear it, but they did not tell her what it was. They hoped that it was a part of the process of being acclimatized, & that it would pass away; but it seems to return with labor & care in Madura. It is a pity that she is kept under such tension. May our heavenly Father show us what is best for her, & help her to bear the present burden. The season of visiting the sanitarium is near, when she is to be for two months in our family. I believe that she is cordially looking for good from the coming of Miss Hartley.

Very glad am I to hear of the arrangement with Mr Mill Spring. But what will the Presbyterians say?

Your charge of Jan. 1 is excellent. I read nearly

all of it to our congregation yesterday with comments. All were much interested, & the catechist & two school masters listened with very serious countenances.

I wrote you Dec. 18 in reply to yours of Sept. 30. In my letter of Feb. 13, which accompanies this I have acknowledged yours of Nov. 10 & Dec 21.

You have the grace of saying things to the point at times when I cannot conceive how you should understand the circumstances.

Your list of schools has been in trouble in our responses, except the two names sent Sept. 30 – Rec'd Mar. 15 1869 Karaipatti & Kumaralingam, about which I am waiting for a few lines from Mr. Byes & Mr. White.

You are gratified by the average of half a rupee of contributions to each man woman & child of the C. M. S in Tinnevelly. The average in my stations last year was a trifle over five eighths of a rupee.

Mrs. Capron unites with me in very affectionate regards.

as ever yours.

W. B. Capron.

Séttur, 50 miles East of Madura,
So. India, Feb. 23. 1869.

My dear young Friends,

This is the village of the School girl, Periaraiakam, about whose illness I wrote you in my last, & also of the woman who prayed with such faith for her recovery, & whose hopefulness cheered us all. This woman's name is Sivarattinam, (see-va-rut-thi-num) or "Jewel of Life." She was in school for only a year, & having learned to read, has returned to her home, & is busying herself in doing good. She reads the Testament to her neighbors, & has been telling me of several who listen to the truth, & who, in her eager faith, she thinks are almost ready to become Christians. She is in her place at the women's prayer meeting on Tuesday, & her husband not being a member of the church, she conducts family prayers in her own house, though with his consent & approval.

When I think of this woman's love for Christ, her zeal & self forgetfulness, as well as of the passion which lies buried under her present self restraint & humility, I am reminded again of the blessing of being a child of praying parents. Sivarattinam had a praying father, whom she remembers, & about whose death she has been narrating to me a few particulars of great interest.

He appears to have been converted while a sepoy in the Madras army, in which he afterward rose to the rank of Havildar, or sergeant. Most providentially for him he had a pious captain, & in the absence of a Missionary,

they two looked pretty faithfully after the religious welfare of the sepoys. On the Sabbath it was the custom for the captain to preach in English, while the Havildar translated the discourse into Tamil.

In the morning after the Havildar was taken sick, his friend, the captain, called over to see him, & persuaded him, much against his inclination to take some medicine. But the medicine was of no avail, & at evening it was thought necessary to remove him to the hospital. After the doctor had done what he could for him, the captain remained by him, & a conversation ensued, in substance as follows. "It is useless for me to take medicine. It will not cure me, & I see that my time is close at hand. I want to ask one favor"

"Certainly."

"I shall die tomorrow afternoon at three o'clock. Will you please to come over at two o'clock & administer the Communion to me."

"I hope that you will not die. But we will all come over at two o'clock, & partake of the Lord's Supper with you, as you wish"

"No; not all; only you & I. You can celebrate the communion for the rest next Sabbath. But I want you to come in & partake with me alone."

The plan having been thus arranged the night passed & the morning. He conversed freely & joyfully about the prospect before him, & gave his parting counsel to the sepoys, both Christians & heathen, who came in to see him. But he would not give any attention to business, whether as to the disposal of his little property,

or as to his wishes about his family. "I leave all in the hands of Jesus," he said, "& have no anxiety. All will be right. He will take care of my wife & children."

To his wife he said, "I have been your husband so many years, but now the Lord Jesus is your husband. Do not weep at my leaving you. He will take care of you & the children. You must trust him & give me up happily."

The joyful spirit of her husband for the moment caught the wife, & she said, almost unnaturally, "I will do so, Salaam."

"A hundred salaams to you," said her dying husband.

To his elder daughter he said, "I was your father, but I am not your true father now. Jesus is your father. I thought to give you a good marriage portion, but Jesus must take care of that. He will provide, & your life will be prosperous & happy."

"And what have you to say to me," asked the Captain.

"I have served you many years. But you are my master no longer. Jesus is my master. He calls me. You will find others to serve you."

At two o'clock, there being no chaplain or missionary in the place, the captain undertook the sad, but precious service of administering the communion to his dying friend. The wife also was present & partook with them. It was a season of precious Christian intercourse, in which the Havildar seemed to be at the very gate of heaven. In the midst of it he threw up his arms, & said "Don't you see? They have sent a palankin for me to the river. The angels have come & are waiting for me on the other bank."

"Do you see Jesus," asked the captain.

"Plainly," he replied, "Don't you see them standing there?"

"I dont see them," replied the captain. Here in the house I cannot even see the sky."

"Yes, I know that you do not see them. Your eyes are still covered by the film of this world - wife & children & care. Mine were covered untie yesterday, but now they are clear. Heavenly eyes have been given me. They are not caught by the things of this world, but they see the glories of heaven."

"Well, Havildar, ~~with the captain~~ This is certainly a good death to die," said the captain.

"It is not dying. It is living," said the havildar. I am just beginning to live. To die & to be with the angels & Jesus is a joyful life"

Thus (in Christian intercourse) - in prayer & praise & triumph, the time passed by. - [half past two - a quarter to three - the thought so firmly fixed in his mind that he should die at three serving the purpose of keeping him in life until that hour -] calmly bidding adieu to the scenes of earth, while the scenes of heaven were opening upon him - with remarkable punctuality, & with only a few moments of speechlessness - the messenger came, & as they looked he was gone from their view.

"Had you such a father," I asked, "& you remember his death. How could you ever get into a passion with those about you?"

"I dont know," she said, "but I have changed much since I first went to the school."

"Surely you can never quarrel. Think of your father. But better still, think of Jesus."

"I will. I do think of him & he helps me."

"This is the woman for whom I begged each of you to offer one prayer. Did any of you forget to do so?"

affectionately your friend W. B. Capron

Sethian Dec. 23 1869
Received Jan. 5

(Private letter) 192

Mání Madura, Madura Mission.

So. India, Mar. 5. 1869.

Rev. N. G. Clark, D.D.

Dear Brother,

Yours of Jan. 2 I now is received, & of Jan 5 to the Mission, & a copy of the letter is in circulation. The rule in regard to outfit is reasonable. That in regard to adoption should never have been needed.

I had written the enclosed letter to the S. Schools before it occurred to me that the Bell-Spring arrangement might do away with lithographing & all other such expensive schemes. Even now I hardly know what to conclude, but as you understand that I am ready to bring my series of letters to an end at any time, & to fall in with whatever plan you may think advisable, I will wait for you to give the order. The "Sunday Foundation", as Mr. Treat used to call it, must have pretty nearly disappeared from view by this time

Mr. Noyes put in a slip with your letter (Jan 4) to say that R. H. Griffith, Esq. of Rushville, Ill. wished me to know that his S. School, (Pres.)

had voted $54.40 for my schools. This is very pleasant indeed, but Mr. G. evidently wonders whether I knew that they gave nearly the same amount a year ago. I shall write him.

I should never have observed that contribution had not my attention been called to it by Mr. Kendall. This well illustrates the faulthiness of the old way of receiving donations for a specific object & throwing them without further care into the common treasury.

I must close as my cart is being packed for a tour. Please find a few slips enclosed for your paper.

Yours truly.
W. B. Carrow.

Rec'd. Apr. 23.

Mānāmadura, Madura Mission.

So. India, Mar. 12. 1869.

Rev. N. G. Clark, D.D. Secy. &c

Dear Brother,

I mailed to you last week a letter under the date of Mar. 5, a letter to the S. Schools of Feb. 23, & two or three slips for the Well Spring. Please find enclosed the response from my Station Day School to the S.S. Miss. Soc. 1st Pres. Ch. Syracuse. I have been running away at Anaikarai patti & Kumāra lingam, but don't get a word. Perhaps Mr. Noyes may be sending directly to you as before, & Mr. White is undoubtedly very busy in preparations to leave the country.

I have read Dr. Anderson's defence of the Missionary Herald in the Advance. His zeal & enthusiasm in this labor of love are refreshing to see.

"No matter about the comparison of missionaries' correspondence with the letters of "Carleton" & other travelers; but when ~~they~~ one compares the published correspondence of missionaries with their private letters there are ~~three~~ some things to be said, the first to missionaries, the second to the officers of the Board, & the third to the public.

1 That missionaries ought, more generally, to give their

best effort to their correspondence with the Missionary House; but

2 That the Herald has improved & must improve, & must be supplemented by other publications until the public are too much interested to grumble.

3 It is inevitable that much of the spice of private letters must disappear with publicity. To write for publication as one writes for private eyes, would often be the grossest carelessness. All the publications of the Board are sent to the Missions, & inevitably fall into the hands of some English speaking helpers; & the contents are often communicated by them to others. This, it must be seen, cuts off at once half of that which gives interest to private correspondence, viz. the most special & particular allusions to persons. Let me mention, in illustration, that a Tamil convert was heard to say; "You will find an account of my conversion in the "Record" of such a month;" & that in the time of the "Day spring", the Missionary published extracts from Mrs. Capron's journals home without her consent, (but not without her approval, & even gratification,) until she was startled one day by a question of some of the school girls, who asked, whom she was going to write about next."

Affectionately

N. B. Capron

(Private letter.)

194

Kodi Kánal, Pulney Hills,

So. India, April 20. 1869.

Rev. N. G. Clark, D.D. Sec. &c.

Dear Brother,

Your general letter of Feb. 15 was received yesterday, and is in circulation among the brethren here at the Sanitarium. Our Mission meeting is to be held on the 12th of May, when the topics suggested will receive more special attention.

We have not known heretofore that it was desired that communications to the Bible & Tract Societies should be sent through the Missionary House, but your request will be heeded hereafter. The present correspondent with these societies is Mr Penfield. He will be more prompt with his letters in future.

It will not be understood what you mean in Par. 2 by "Give an approximate estimate of the number of persons brought immediately under the influence of the gospel through your labors, or by the native agency". My impression is that this has no special reference to our

mission, & that our statistics of the churches, congregations & Sabbath attendance give you all that you desire in this line. We report also the number of persons addressed on the itinerary, & might add statistics of the number addressed elsewhere, though nothing could be more false than the supposition that so many persons are brought under the influence of the gospel.

As to Par. 5, it has been our custom to append to our Abstract Reports, published in this country, an acknowledgment of all local donations, & lately also, & partially, the special contributions received from home friends — since we have been able to send those friends the printed report in acknowledgment of their kindne[ss]. I will remember your suggestion, & request the writer of the Annual letter to procure a list of such donations, & append it to the letter sent to the Missionary House.

Par. 7. It will be a question whether our present form of statistics is satisfactory, or if not, what alterations should be made. The word "catechist" is not in your list, though you add the words, "and other helpers."

The requests in Par. 8 & in the P.S. I will bear in mind & will remind others of their duty.

Madura June 19.

I quote two sentences from the Mission minutes having reference to the above letter.

"The term "Reader" is to be dropped from our statistics, & the term Bible Reader to be used for women working in that capacity.

"The term "Station" is to be held to mean a place where there is a congregation, & a building, in which a school is kept, or religious services are held."

I have copied the estimates, & will find time within a few days for some explanations.

Yours truly
W. B. Capron.

P.S. I have discharged an unwelcome duty by writing Mr. Rendall advising him not to return unmarried. Mr. Sanders of Jaffna cannot stand it alone, he says, & is asking to go home. Yet they are our neighbors over there.

Rode Island, April 20. 1864

Recd Aug. 17.

a & b Sept 29

(Stated letter.)

195

Kodi Kanal, Pulney Hills,

So. India, Apr. 24. 1869.

Rev. N. G. Clark, D.D. Secy. &c.

Dear Brother,

Our last year's omission to visit the sanitarium was more than made up by a very pleasant visit to Jaffna. The distance from Madura is greater than to the Hills, & the journey as difficult, while, of course, there is no very marked change of climate. But the sea air, & the sight of the sea, & the social intercourse with Christian friends were as refreshing to body & spirit as the cool air of this delightful retreat

"Since my last I have had occasion to report the statistics of my stations for the annual letter, but in nothing did I find so much cause for rejoicing as in the advance in contributions, to be traced chiefly to the plan, adopted by a part of the people, of giving a tenth to the Lord. This advance was from Rs 36 to Rs 115, or more than 200 per cent. This is an average of a little more than ten annas, or five eighths of a rupee, to every man woman & child of the congregations — & what is of more importance, it is

Rev. Harvey, Co

an average of at least a rupee to every member of the families who gave anything whatever in benevolence.

"In regard to the subject of the tenths, I have been much gratified to see how readily the native Christians accept this as the Bible plan of benevolence. They receive the proposition with as much apparent consent & approval as they receive the eighth & ninth commandments; & I have only the same fear that they will transgress the injunction to bring all the tithes into the storehouse, that I have that they will transgress the injunctions to be honest & truthful, — viz that temptations will surprise them, & lead them to use what they had intended to give to the Lord, & what they would have given if someone had stood by at just the right time to ask it.

"The blind preacher's sermon was greatly enjoyed in my stations, & was of much service to us, though we had begun the habit of giving a tenth a year before.

"I mentioned in my annual report having given a good deal of time to the object of getting the people to pray in their families. I have also been urging the duty of reading the Scriptures & of personal labor for the salvation of others.

"At our Social Committee Temperance meeting a new subject

came up, & one of which few of us comprehended the full importance — the subject of temperance. All the catechists & other mission helpers present at the meeting, with one exception, were ready, or ~~were~~ persuaded to sign the pledge, though some quoted the example of English Missionaries & of the Bishop, & others remembered, regretfully, the injunction to Timothy about his "often infirmities."

"But from the meeting of the local committee we carried the reform to our congregations, & with very good effect. I was surprised to find how much of drinking there was among the Christians, & equally surprised to find how readily they signed the pledge, though I doubt not that nearly all intended to keep it in good faith.

P.S. The habit of drinking Palmyra toddy is very common among some castes, & is no more thought of than the drinking of beer by Englishmen.

"We had most success with the temperance pledge where we had most success with the tenths. Only one young man of the congregation held out, & would not sign, ~~his name~~, though I pleaded with him a full hour, a Mohammedan neighbor sitting by to clinch my arguments & to add his good advice. I need not say that this young man is not a member of the church.

"There was, however, a member of the church who was drinking toddy, as he said, by the advice of a native physician, & who at first declined to give up the habit. It was a Sunday when the rest signed their names to the pledge, & that night this man drank again as usual. The next morning, soon after rising, he was suddenly struck down by some disease, & for some time lay as one dead. Some thought that he was dead. The chief man of the congregation was called, a man of much influence & a church member. 'This is no sickness,' said he; 'this is nothing else but the finger of God.' & every person in the crowd of Christians & heathen standing around fully believed what he said. Then kneeled down before them all & earnestly & at length besought the Lord to have mercy & to stay his judgments. The answer to the prayer seemed to all to be as manifest as the providence which had smitten the man down. He soon caught breath slightly & thence went on to recovery, & a few days later, when came to the villages he gave up all his excuses & added his name to the pledge."

The Station School is still flourishing, & as usual, the most hopeful part of our work.

I have not taken my turn at the itinerancy since my last letter, chiefly on account of sickness in my family. The Mission have now given me a tent for my own use, which will allow me the opportunity of timing the work with other duties & the necessities of my family.

Yours truly,
W. B. Capron.

Extract from the Minutes of the American Madura Mission for Wednesday May 19. 1869.

"Bro. Noyes having presented a certificate from Dr. Palmer in regard to the health of Mrs. Noyes & Bessie, it was voted that Bro. Noyes have leave to ask permission of the Prudential Committee to return to the United States after the close of the present year"

W. B. Capron
Sec. A. M. M.

Kodi Kánal,
Pulney Hills, S. India,
May 27. 1869.

Pulney Hills, May 27. 1869.

Rec'd July 22.

" 28

Mr. Noyes.

Mānā Madura, Madura Mission,
So. India, June 21. 1869.

Rev. N. G. Clark, D.D. Secy &c.

Dear Brother,

Our meeting was held on the Hills, commencing on Wednesday the 12th of May, & closing on Thursday the 20th — a longer meeting than we had ever held at this season of the year, & yet important topics, suggested by Mr. Wheeler & Barnet, failed of discussion. Probably we are to work out these problems as individuals rather than as a mission.

At the opening of this meeting I might have reported the health of our Missionary circle as unusually good. The families at the Sanitarium were the Parsons, Herricks, Penfields, Taylors, Washburns, Capronns — & the Noyeses, of course, as that is their residence. Miss Smith was in our family, enjoying apparently excellent health, & Misses Pollock & Taylor were with the Taylors. Miss Pollock & Mrs. Parson, though not well, were apparently gaining by their visit to the Hills. The Chesters were upon the plains, at work, as usual, though Mrs. Chester

Jul. 7. Rec'd.

probably needed a vacation. The Chandlers had returned from their trip to Madras & the Neilgherries. The new comers, whom we had welcomed five or six weeks before - Dr. Palmer & his family & Miss Hartley, were in Madura, & in good health. The Whites & Burnells had left for the U. S. - the former via Madras & the Cape, & the latter via Bombay & the overland route.

But only a short month later & the scene is greatly changed. Mrs. Hazen is in Dr. Palmer's house in Madura in great suffering, & her husband has been called suddenly home from Pulney to share the care of her, which was proving too much for Mrs. Palmer. I presume the case to be very perplexing & am only able to mention that there is said to be great internal inflammation & for some days apparent paralysis of the bladder.

Miss Smith's old pain - very suspiciously near the heart, began to return a few days before she left the Hills, & the last news from Madura was that she was suffering severely. She writes, "I have not been quite well this week," which is her heroic way of viewing things, but the truth is that she has been very ill.

Miss Pollock is also ill, & I suspect is nearly

discouraged about the prospect of her being able to remain in the country. With health, & such a spirit as she has for doing good, & a manifest aptitude for the language, she could not fail to be useful here; but it was almost as manifest on her arrival in the country as now that her health was quite unequal to an endurance of this climate.

If Mrs. Baron lives I should suppose that she also would be compelled to return to the U. S. Mrs Smith probably will not think in any case of a retreat.

Mrs. Noyes, though comparatively well at the time of your meeting, has been often & seriously ill the last year, & Mr. Noyes on this account asked & received the approval of the Mission to his writing to the Prudential Committee for permission to return to the U.S. after the close of the present year. It is twenty years since their arrival in the country, though Mrs. Noyes has had one visit home. They are to try the experiment for a few weeks of the S. W. Monsoon, of residing at a more sheltered spot a few hundred feet lower than Kodaikanal.

I hope that you will bear the weakness of your house in mind, & that you may be able to send us more men to our help. Even with Brethren

Tracy & Rendall returning, we ought to have one new man for the vacant station of Pélée, & two if Bro. Hazen has to leave. Beside which, I hear that the S.P.G's Committee in Madras is thinking to propose that we take their Ramnad Mission, & be responsible for the whole Madura district — a proposition which, with our present prospect of reinforcement there is no possibility of accepting.

The Mission was anxious that you should understand that we need men & not unmarried women. A committee was appointed to write you on the subject of sending out unmarried ladies, but they failed of their duty, & only reported the following resolution, which was passed, "Resolved, that we deem it inexpedient that more young ladies be sent to the Mission except upon previous consultation with the Mission!" I am unable to give you all the reasons for this vote, but I would mention that a similar suggestion was made at the close of Mr. Herrick's reply to your letter of June 22, 1867, but was struck out by vote as perhaps unnecessary. This was in June 1868. When you sent Miss Hartley, you were hardly true to the principles stated in the Herald for Feb. (p. 62.) Probably you had reason to fear, as we did, that Miss Smith might not live & took action more promptly in the emergency. We

are disposed to look upon Miss Hartley's coming as a providence of God, & to conclude that she has a work to do here, but it hardly appears that she is the person to relieve Miss Smith, if that should be necessary. I had the privilege day before yesterday of seeing your letter to Miss Smith, just received, & sent by her to Mrs. Capron for perusal, & I would take this opportunity to say that Miss Smith gave Miss Hartley a very cordial welcome, & invited her to any share which she might choose in the care of the school, but that Miss Hartley declined so positively that Miss Smith will hardly feel like repeating the invitation unless from absolute necessity of personal relief.

The present arrangements for Miss Hartley, with which I believe that she is satisfied, are indicated in the following vote. "Miss Hartley was permitted to reside in the East house in Pasumalai, on condition that an arrangement be made for her to board in Bro. Herrick's family, & that she refer to Bro. Herrick for advice in regard to her studies & missionary labor".

It was reported at this meeting that Mr. Penfield & Miss Smith had passed their second examination in Tamil - just two years from the time of their arrival in the Mission.

The final disposition of Pastor Henry Silva's case

is that he is dismissed from Mission employment. Mr. Taylor was more firmly convinced of his guilt than others were of his innocence, while he was already, by the action of his church, without pastoral charge.

The only question which came up bordering upon Harpur, was in relation to the disposition of the Seminary. I think that there was a full consent to make the Seminary a Theological institution, with perhaps a Training School attachment, but still two, & somewhat conflicting ideas are manifest in the Mission — one to follow the Tinnevelly missions still further, & educate more highly, though exclusively for Mission work — & the other to put ourselves on the basis, no matter how low it brings us, of taking only converted men, & educating them according to the purpose for which they are required. The subject "was referred to a committee of five consisting of the Seminary Committee (Taylor, Lee, Brown, Chester,) with Brethren Herrick & Washburn, who were advised to send a sub-committee to Palamcottah, to examine the educational system of the Church Missionary Society — the Committee to report a plan for our own Seminary, & a course of Theological study." This committee find that

that it is a very unsatisfactory time to visit Palamcottah before Sept., so that their report will probably go over to January. Meanwhile it is suggested that we shall have a better prospect of finding what we want, & be less hampered by the expectation of adopting any one plan, if we visit also the prosperous London Mission in Travancore.

I quote another vote from the minutes, "Brethren Mashburn & Cochron were appointed a committee to correspond with the Prudential Committee with reference to sending out a man of a normal school education & practical instruction, to be at the head of the Educational department of the Mission, with the exception of the Theological School."

This proposition would have carried the almost unanimous vote of the mission but for the desire on the part of some of avoiding the appearance of withdrawing from the C.P.E. Society's school in Dindigul under the influence of present personal feeling against Mr Parker. The wish for a summary withdrawal from the institution finds expression in the estimates, under the item "Support of students in the C.E. Soc's School in Dindigul" (n. 3 near the bottom) the words "& elsewhere". The insertion of these words cost a very severe & painful discussion.

Mr. Washburn will no doubt prepare the letter on this subject in due time. But meanwhile I would venture to suggest that you never admit the thought of simply sending a Seminary graduate for two or three months to observe the working of the Normal School system, but that you aim to get the kind of man described in our vote — a layman, but of a missionary spirit, whom you can certainly find, & whom we may afterward ordain if that seem advisable. Such a man would do his part to carry out your ideas of a division of labor in the Mission, & would no doubt give more efficiency to our educational operations. I should hope that he might also harmonize our views on education to a considerable extent, & prevent a waste of time & money. You will see, of course, that he is more of a missionary than an educator, & that he comes prepared to work his system of education for the conversion of this people & the upbuilding of a native church.

I enclose herewith a copy of our estimates for 1870, & add some remarks upon them in a postscript.

Yours truly,

W. B. Capron, Secy.

June 23. Miss Smith is said to be better again.

Appointment of Mr. Washburn
Recd Aug. 1870
Rev. W. Washburn

Tent near Tirupalúr,
13 miles East of Máná Madura
So. India July 15. 1869.

Rev. W. G. Clark, D. D. Secy.
Dear Brother,

I wrote you under date of June 21, giving you an account of our May Meeting, & enclosing our Estimates for 1870.

I have now to acknowledge yours of April 26 (home) & April 27 (to the Mission, received nearly a month ago. The latter was copied & put in circulation at once, so that all will have seen it before it can be presented to the Mission in regular course in September.

Your distinction between public & private letters is clear & sufficient. It only remains for you to reserve for your public letters all information of public interest which any one may think should be put on file. As an illustration, though of very trifling importance, from your last letters, some one might say that your list of Schools & of supporting S. Schools, should have been sent to the Mission rather than home.

You will bear in mind that our distinction between public & private letters is simply intended to give us all freedom in writing to the Missionary House, without compromising the Mission as such. If I am rightly informed, until the time of the Deputation all letters to the Missionary House had to be read to the Mission. Since that time letters are marked "Private", or should be, which are written on our private responsibility, & you may infer that letters not thus marked have the sanction of the Mission, or of some Committee, or are in some way official.

Private letters may answer the purpose of communicating intelligence even better than public letters, which are more constrained in style, but, of course, they cannot be quite so freely given to the press. When private letters are strictly confidential it is easy to indicate the fact by the use of some such word, even without this it must be easy for you to distinguish them, while your appreciation of such a confidence would lead you to withhold the letters from the files of the Missionary House. Still one is very unwise if he ever forgets the proverb, "Scripta manent."

I am glad to see in your letter to the Mission an acknowledgment of our letters deviation. It gratifies us to hear that a letter has been received, whether or not a later mail should bring your reply.

Your statistics are tough — £1000 a year for twenty years for a High School in Bombay, & but two Christian Young men. You might have added £ — a year for the Free Church Institution in Madras, & no conversion for the last eleven years. But Dr. McLeod's question is, 'How about Mr. Bowen of Bombay for twenty five years?'

I don't know what the Mission will say to your proposition for a Theological Institute, once a year for two weeks or more, for the native pastors & preachers. We are studying how to do more for our pastors, who, by virtue of their position, escape the studies & the instruction & various discipline of the catechists, in which they formerly participated. But I am confident that you would be gratified by our efforts to instruct our catechists & schoolmasters, who meet in one large body once a year in September, & in three bodies in the North South & East, once a year, about the 1st of March.

If I say that a meeting of the Institute would be a heavy burden to any one of the outstations, & the protracted absence of the missionaries from their families scarcely less of a trial, you will probably refer me to your proposition for concentrating our forces.

In reply to your letter to me I want to have a free talk with you on the S. S. business, but must wait for another mail.

Yours truly

W. B. Capron

Circumvalent July 15. 1864.

Rec'd. Sept. 8.

Ans. " 29

(With letter of July 23. 1869.) 199

Memo. from the Herald, &c.

I Donations reported in your lists for 1868, but not acknowledged in the Herald.

1 Máná Madura District. Sudúr, S. S. of Pacific Cong. Ch. New Bedford, Ms. N. F. Butler, Supt.
2 Mélúr District, Mangalam. S. S. of Harvard, Mass. C. H. Cummings, Supt.
3 Pernaculam District. Pódimaiakkanúr. S. S. Rochester, Mass. Dea G. N. Haskell, Supt.
4 Muthuláipuram. S. S. Class of A. R. Lockwood, New London, Conn.
(For the above see your letter of Feb. 11. 1869.)
5 Mandapadálai station District, Pómálaipatti. Franklin, N. S. S. A. H. Shedd, Supt.
(See letter of June 13. 1868.)

This must occasion disappointment to the donors. One donation mentioned in your letter of Feb. 11, was not acknowledged in the Herald till June, & two others did not appear till Aug.

II Specific donations for Madura, acknowledged in the Herald in 1868, which are not found in your lists.

1 (Jan. 1868.) New York. Buffalo, Bible class in Lafayette St. Pres. Ch. for supt. of a girl in Rev. H. S. Taylor's sch. Madura, $27.70.
2 (Feb.) Michigan, Olivet, S. S. for sch. of Rev. H. S. Taylor, Madura, $60.
3 (Mar.) New Hampshire. Concord, South Cong. S. S. for Seminary at Pasumalai, Madura.
4. Massachusetts. Billerica, Ortho. Cong. S. S. for Rev. J. T. Noyes' school, Madurá $12.50
5 New York. Brooklyn, Armstrong Juv. Missy Soc. (of wh. for Mrs. Taylor's school, Madura, $20.)
6 (May) Massachusetts, Leekonk, Friends in District No. 6 for school of Rev. T. S. Burnell, Mélúr, India.
7 (June) Massachusetts. Lenox, Cong. S. S. for a scholar in Rev. G. T. Washburn's school, Battalagundu, Madura Mission
8 (Aug.) Connecticut, West Hartland, Cong. Ch.

No. for Rev. H. S. Taylor's school, Madura, India, $30.

8 (Sept.) Vermont. West Brattleboro, Cong. S.S. seminary coll. for Rev. James Herrick, $19.57

10 (Oct.) Massachusetts. Billerica, Cong. S.S. for school in Madura Mission, $13.

(Probably for Mr. Noyes, as No. 4.)

11 Wisconsin. Oconomowoc, Cong. S.S. for Rev. J. Herrick's schools, Madura Mission, $50.

(Dec.) The $10 from Gardiner, Me. may be a balance of the donation acknowledged in Aug., or it may have been intended for 1869.

III. Schools which I should guess, from the Herald for 1868, contributed with the expectation of receiving the lithographed letters, but of which, except in a few cases, I have no other information.

1 (Jan. 1868) Massachusetts. Methuen, Cong. S.S. for Madura Schs. $25.

2 (Feb.) Illinois. Rushville, Pres. S.S. for a sch. of Rev. N. B. Capron, Madura, $51.05.

3 (Mar.) New Hampshire. Warner, Mrs. J. H. Stewart, for school in Madura, India, $25.

4 Pennsylvania, Germantown, Lucy's Juv. Miss'y Working Soc. for schools in ~~India~~ Madura, $50.

5 (April) Massachusetts. Haverhill, West Parish Cong. S.S. for sch. in Madura $11.50

6 Michigan, Tecumseh, Pres. S.S. Miss'y Soc. ann. coll. for a catechist in India, $5

7 (May) Ohio. Warren, 1st Pres. S.S. for school at Madura, $34.50

8 (June) Massachusetts. Boston, Essex St. Cong. S.S. for a native pastor in Madura, $80.

9 (July) New Hampshire, Milford, 1st Cong. S.S. (of which for a teacher in India $25.)

10 Ohio, Columbus, 2d Pres. S.S. (of which for a teacher in Madura Mission, $40.)

11 (Aug.) Massachusetts. Auburndale, Cong. S.S. for schools of Rev. N. B. Capron, Madura Mission. $40.

12 Boston. Mrs. H. for Rev.

W. B. Capron's school, $42.15.
13 (Sept.) Vermont. Ludlow, Juvenile Miss'y Soc. for a sch. in Madura Mission, $21.50.
14 Massachusetts. South Dedham, Cong. S.S. for sch. of Rev. W. B. Capron, Madura, $25.
15 (Oct.) Indiana, Plymouth, Pres. S.S. for Mr. Capron's school, India $16.17.
16 (Dec.) New York. Owego, 1st Pres. S.S. for sch. in Madura Mission, $50.

IV Donations reported in your letters of April 26 & June 5, (the latter received today,) but not acknowledged in the Herald for Jan-June 1869.

1 Chambers St. (Boston) Mission Band. Lorin Lothrop, Esq. Supt. for Mandapasálai Station Day School.
2 Marion, Ohio. Pres. S.S. Mr. O. Messer, Supt. $25 gold for school at Pennáli, Mandapasálai.

V Donations acknowledged in the Herald, (Jan-June 1869) which I should expect to find in your lists for 1869.

1 (Jan.) Delaware, Glasgow, (Pancader Pres. S.S. &c.) for girls school, Mallánkinaru, Madura Mission.
2 (Feb.) Illinois. Payson, Cong. S.S. for a pupil in Rev. J. Rendall's school, Madura Mission, $25.
3 (March) Connecticut. Canterbury, Cong. S.S. m.c. for a sch. at Sóllavanthán, Madura Mission, $31.62
4. New York. Deposit, 1st Pres. S.S. for Gnánamuttu, native teacher in Madura Mission, $26.08
5 (April) Wisconsin. Fort Atkinson, Cong. S.S. for a child at Mandapasálai, Madura Mission, $30.
6 Jefferson, 1st Pres. S.S. m.c. for a pupil in Miss Pollock's school, Madura Mission, $4.
7 Rhode Island. Providence, High St. Cong. S.S. $100 (As in May 1868.)

8 (May) Massachusetts, Billerica, Orthodox Cong. S.S. for a school of Rev. J. T. Noyes, Madura Mission, $12.50.

9 New York, Fulton, Pres. S.S. for school at Muruhampatti, Madura Mission, $4

VII Schools which are probably looking for the lithographed letters for 1869, & which may fairly expect some substitute.

1 (Jan. 1869.) Massachusetts. Housatonic, Cong. S.S. for Schools in India, $25.

2 Illinois. Altona, Union S.S. for pupil in India, $25.

3 (Feb.) New Hampshire. Warner, Mrs. J. H. Stewart for school in India, $25

4 Massachusetts. Newburyport, Belleville Juv. Missy. Soc. for pupil in Madura Mission.

5 Connecticut. Stonington, 1st Cong. S.S. for Mr. Capron's school, Madura Mission, $30.

6. Illinois. Rushville, Pres. S.S. for Mr. Capron's school, Madura Mission, $54.

7 (March) Vermont. Wells River, Cong. S.S. for a sch. in care of Mr. Capron, Madura Mission, $20

8 Massachusetts. New Bedford, Pacific Cong. S.S. for a sch. in care of Mr. Capron, Madura Mission, $33.75.

9 Wisconsin. Columbus, 1st Pres. S.S. for a teacher in Mr. Capron's sch's, Madura Mission, $15.60

10 (April) New Hampshire, Amherst, Cong. S.S. for school in Madura, $25.

11 Ohio. Columbus, 2d Pres. S.S. for a native teacher in Madura.

12 (May) Massachusetts. Montague, Cong. S.S. for a school in India, $25.

(E.E.)

M.B.C.

(Private) 200

Tent, near Karisalkulam, 6 miles south of
Mánámadura, So. India, July 23. 1869.

Rev. S. G. Clark, D.D.

Dear Brother,

I wrote you last week in reply to yours of April 27, (to the Mission,) & promised myself a free conversation with you this week about S.S. contributions, in reply to your letter to me of April 26.

A few days ago, taking advantage of a long ride in my cart in the daytime, I looked over & compared the donations for the "Mission School Enterprise", as acknowledged in the Herald for the last year & a half, & your lists of Mission Schools & supporting S. Schools, & noted down the results, which I take the liberty to send you. (See memo. &c.) One object which I had in view was to ascertain, as nearly as I could, what S. Schools had been receiving my letters, & to draw off a list. Another was to notice the discrepancies between your list of the donations & the list given in the Herald — & this not in any spirit of criticism, but with the simple thought to show you that with your burden of other cares you had undertaken more than you could accomplish in attempting to oversee the correspondence with the S. Schools. I fancy that you will heave a sigh at the weariness of the details, but I shall have done you a good service if one look at the paper fortifies you in the thought that the oversight of this correspondence, important as the work maybe,

is utterly impracticable to you with all your other duties.

The first inference which I drew from your letter, (Apr 26) was that it was time that my series of letters to the S. Schools was brought to an end — a result which I have long been expecting, as I could not believe that there was a constituency making it at all worth your while to continue the expense of lithographing.

You say, as if in apology for retaining my last letter to the S. Schools, "Besides, I do not know how many of your schools are entitled to receive it. My clerk has much trouble in finding out, as the list is not sent him by you." Now let me say that I have no knowledge whatever of that list, & have never had, & so far from thinking to furnish a list to any one, it used to be my frequent complaint that no such list was sent me from the Missionary House. The only possible place to make it out accurately is the Treasurer's office, & in justice they ought to have made it out for me for the last six years, or as long rather as I was expected to write the letters. But on the contrary, I have been writing all this time in the dark, & of course without the stimulus which one gains from knowing whom he is addressing.

This correspondence was not of my originating, but it was at Mr. Treat's request that, on the death of Mr. Sandder, I undertook to continue a series of letters begun by him to S. Schools, &c. which he had

personally visited before leaving the United States. My impression is that there were between fifty & sixty S. Schools which had pledged their contributions for the Madura Mission — so much for the support of a village school — so much for a catechist, &c. That list could not have remained unchanged for any considerable time after Mr. Scudder's death, even if there was not a falling off from the first year. The home calls are numerous, & the contributions of S. Schools are too easily diverted. Mr. Treat wrote me once of drumming them up to their duty, & that he met with some success, but it must have been very temporary & he probably let the scheme run on because he could not then devise anything better. I supposed that you were doing the same, & have been expecting to fall in with new plans whenever you should propose them.

The object of interesting the young in foreign missions is worth a great deal more time & thought than you are giving it at home, & more than can possibly be given to it by the already overworked Secretaries of the Board. I have long thought that it was worthy the whole time of some competent person — probably a lady — & if I had a few thousands to give the Board it would be for the definite object of providing such a person a salary. The reason that the Prudential Committee would hesitate to pay a salary of $700 for this purpose, is the same as that which makes them hesitate to publish a first rate Children's Missionary Magazine — the fear of increasing the percentage of

some expenditure from the funds of the Board. I believe that this is a mistake, & that a true economy would provide most liberally for the instruction & gratification of children in this department, expecting within a very few years an abundant return. Who are the children now but your missionaries & principal contributors of twenty years hence, & the sole contributors of another generation? At some period you must instruct them, & interest them in missions, & there is no period when you can do it so economically, or so thoroughly, or so easily kindle their interest to enthusiasm, as in childhood. I am sorry that any one should think a lively & abundantly illustrated missionary magazine for children a needless expenditure.

But this is aside from the thought which I was coming to, & which is, that if the contributions of S. Schools & juvenile societies are accepted for specific objects, very much more pains ought to be taken to assure them that their contributions are appropriated to the objects designated, & that they are gratefully appreciated. The course pursued at the Missionary House in this respect, with some exceptions, such as the S. School correspondence the care of which now wearies you, has been calculated to awaken among the young contributors wide spread dissatisfaction, & not a few persons bring with them from childhood to adult years a more vivid sense of the injustice & almost dishonesty of the Board in the use of funds, than of its usefulness in labors

for the heathen. Mrs. Capron is one of these, & to this day nothing would convince her, nor probably the other members of that juvenile society who worked hard to raise money for Mr. Peet of China, & who afterward heard that the money never was sent him, & that he knew nothing of their efforts, that their treatment was not shabby, & their contributions not misappropriated. There is a good deal of such righteous indignation in the community, some of which I have happened to hear, & there would be more said but for a feeling of loyalty to the Board which imposes silence, & more indignation felt but for the entire confidence of many people in the Board which has never been disturbed by learning the truth. I was informed the other day by Mr. Noyes that some S. School has been contributing for Pastor Seymour's support for several years. What would that S. School say (probably the Second St. Cong. S.S.) if they knew that neither Pastor Seymour nor Mr. Noyes, nor anyone in the Madura Mission was informed of those generous donations? I have been wondering what those who contributed for my Schools would say if they were aware that I know nothing of their contributions except as I carefully observe an acknowledgment of them in the Herald, & if they should learn that they are contributing for many more schools than I have in charge. In my case, however, the donors can hardly complain that they have no response to their donations. The hardship is for those only who give for equally specific objects, receive not a word in return.

I am aware that it was not the policy of the Board to encourage donations for specific objects during the period to which my remarks more especially apply, & for the reason that too much trouble was involved. But if that policy is abandoned the consequent trouble should be honestly accepted — honestly even in the judgment of the children, who will inevitably ask for explanations.

July 27. On the supposition that you are casting about for a solution to the question how to attach the children to the cause, without adding unendurably to your own weight of care, I make bold to offer a suggestion. Suppose that you pass over the "Mission School Enterprise", & the whole business of collecting & disbursing the funds of the children (subject like their other operations to your final control) to the "Woman's Board of Missions." The work is appropriately theirs, & they are certainly capable of managing it, & of carrying it on to a triumphant success.

If the theory be accepted which we have been hearing of late — that it is the duty of women to look after the women, I would recur to a natural law, & suggest that much more is it their duty to look after the children. Let us round out the circle of their duties to its natural completeness, & see if they will not prove the wisdom of the plan.

I fancy that you have not felt the absolu

necessity of the "Woman's Board of Missions" except to save a diversion of the funds of the Board to another society, & that you are somewhat puzzled to find them appropriate work. If so please to consider what a field of labor you can open for them, & with what present & future profit both to the churches & to the heathen.

1 They ought to organize juvenile missionary societies wherever they would promise success, & to solicit donations from all the S. Schools — something, — more or less as the managers of the S. Schools approved, — but something every year to the cause of foreign missions. In two years from the time of their undertaking the responsibility there ought not to be a dozen towns in New England where there shall not be a juvenile missionary society, or where the S. Schools (of our denomination) shall not annually make a donation to foreign missions, or annually refuse. The ladies can discharge this duty of the Board to the children of New England, (& of the West,) & if they undertake it, will be ashamed to fail.

2 Let the ladies manage the correspondence between contributing S. Schools & societies, & the supported schools in the missions. With no stint of time & energy to conduct it, the best plan for such a correspondence would soon be hit upon, & the results be of great & mutual benefit. In my view it should be a correspondence in reality — i.e. the S. S. Schools & societies

have their foreign correspondent, annually elected, who should write to the missionary or school from whom a response is expected. The labor of all this would be immense, but it is practicable & the machine when once set in motion would run smoothly.

3. Let the ladies publish a juvenile monthly (for 50,000 subscribers, & no gratuities,) & have ~~abundant~~ full work in the line of abundant & attractive illustrations. Let them also issue a quarterly paper gratuitously to all schools & societies contributing to specific objects abroad. This should be in addition to the one or two special letters which they may guarantee from the missionaries, or others, who receive the donations.

4. Your first thought will doubtless be of the machinery required for this scheme, & which perhaps will seem cumbersome. I should suppose that for the work contemplated the Woman's Board would need an additional secretary, giving her whole time to the duties, & perhaps an assistant secretary, & one or two copyists. The secretary should have a good deal of executive ability, & should be able to multiply her own traveling & her personal superintendence in the formation of juvenile missionary societies &c. tenfold by enlisting ~~the~~ intelligent ladies in the work in every city & prominent town in New England. She should also be one to whom Pastors & superintendents

would not find it easy to say, "No."

You would not fear the expense, because the very first year would largely increase also the contributions. The expense, however, would be an important item. I should hope that beside the office salaries, traveling expenses would be freely allowed, not only to the Secretary but to those unpaid agents, who at the Secretary's request should come to Boston for consultation, or should devote some portion of their time to the organization of juvenile societies in the towns of their neighborhood.

I have no wish to go into details. The ladies if you will give them the opportunity, are competent to devise the best means of making juvenile societies efficient & useful — of collecting & putting to use a museum — & of creating all the literature needed in the way of missionary lessons & lectures.

Possibly you may ask, "What shall we do with the juvenile contributions if they increase so largely on our hands? Our Mission day schools & boarding schools are after all but a limited expense, & the theological schools & the evangelistic work are not so appropriate for the contributions of children." To this I would say, Be generous in the extension of your schools up to the full request of the Missions, but upon certain conditions —

(1) That they be vernacular schools,

(2) That they be taught by Christian teachers, & Christian books used,

(3) That the pupils pay a nominal tuition; & that there be pupils enough to defray thus one eighth of the expenditure.

I say a nominal tuition, because though there are some reasons for falling in with the growing custom of taking school fees, I have not come here from the New England public school system to conclude that New England is wrong, & that the principle of self support requires that people should pay for the education of their children a regular monthly rate, & the poor as much as the rich. We shall not go far amiss if we attempt to carry the voluntary system only as far as they carry it at home, & if we make the matter of education as easy & inviting as possible. But in this I have reference only to the most practical & elementary education in the vernacular. Reading, Writing, Arithmetic, a little Geography, a little Bible history, & our scripture catechism.

I would call your attention to the Jaffna Mission village schools as an illustration of an expenditure which may be profitably increased — vernacular, elementary, taught by Christian masters, & our Christian books freely used, well attended — (the highest average last year nearly 39.) & requiring a small tuition. I would most gladly increase those schools fourfold — or rather to the full extent of the demand, & the consent of the missionaries. Their schools are admirably superintended, & subject to thorough inspection by a well trained native helper.

We cannot compete with them in the Madura mission because the people of this district are far behind the people of Jaffna in intelligence. The desire to learn to read is there almost universal; here, among the common people, & in the country villages, it is but slight — too slight to overcome the prejudice against Christian teachers & Christian school books. I am expecting to close a school which I visited yesterday (the 28th) because the people do not wish their children to be taught that idolatry is sinful. But times will improve here. In ten or twenty years we shall be up with Jaffna, & even now we should like the privilege of going ahead with our village schools as fast as the way opens, not only among the Christians, but also among the heathen.

July 30. Mrs. Capron says to the last part of my letter, "Why that is just what the New York Society is doing — organizing the children into Mission bands, & soliciting contributions from S. Schools & S. S. Classes". This is true, & they are to be commended & imitated. But their work is peculiar, while they have no constituency which is peculiarly their own. Your constituency is the whole Congregational community of the United States — (anticipating the withdrawal of the Presbyterians.) You are their agent for foreign missions, & to my mind are responsible to ask every church annually for its donation

to help carry the gospel to the heathen. This makes the business of the Woman's board in soliciting contributions from the children assume immense proportions, far beyond what the New York Society are attempting, or have any duty to attempt. The Woman's Board of Missions also, working as they do through the American Board, have a far greater variety of missionary labor to propose to the women & children, & should eventually give a greater variety of interest to their publications.

May our Heavenly Father add his blessing to all our plans to serve him.

Affectionately Yours,

M. B. Capron.

Rec'd Sep. 27.

1869

Private Letters 201

Máná Madura
So. India, Aug. 3, 1869.

Rev. N. G. Clark, D.D.

Dear Brother,

I mailed to you last week, under date of July 23, a letter upon S. S. contributions, long enough to weary you, but I trust patiently borne, & offered to you in the way of suggestion.

Yours of June 5 came to hand July 24. I have made note of the S. Schools reported, & hope to send responses more promptly than heretofore. My list for 1869 numbers 14, viz. over from last year, 2. By your letter of Dec 21, 1. By letter of Apr. 26, 5. By letter of June 5, 6. The first two are the unfortunately familiar names, Anaikarai patti & Kumáralingam. The former responds after long delay by documents which I now enclose to you, but substitutes Kodikánal for Anaikarai patti. The latter is still silent, though I dinged away at Mr. White as long as he remained in the country, & repeated the process with Mr. Hazen until he was compelled to give up the care of his station. Poor man! he has had a heavy heart for the last two months, but has at length set out for the United States with his sick wife. Your relief from present anxiety for her, but your great disappointment as it regards his promise of a useful & happy life in India.

I do not quite understand the failure of our responses to the Pencadoes S. S. Del., but I have

requested to have new letters prepared. There was not only a report of the school in Mallankinaru by Pastor Vethanaiakam, but having nothing in addition from Mr. Herrick, I myself wrote to Mr. Webb, & mailed the package Sept. 14.

One school mentioned in your letter of June 5. Kalkurichi, of the Tirunangalam station, you must have selected from the list of 1867, as it is not found in the list of 1868.

I hope that Miss Hartley will find a place to be useful, but you must be contented to postpone the question for a time. I have not known what to say or think about it, & so have scarcely spoken of her in my letters except in partial justification of Miss Smith for still bearing the full burden of her duties in the Boarding School. But I ought to have added that the incompatibility between Miss Hartley & Madura has no reference to Miss Smith, whom I am sure she admires & could work with. But I am confident that we shall see a solution of the question by & by. She is intelligent & observing, & has seen a good deal of the world — of some phases which her more favored sisters in the Mission have never seen — & come to Christianity without their Christian training & modes of thought. But all this may in the end turn out for good.

I hear nothing special of Miss Pollock's health for the past two months. She has just sent in the balance of her papers for the first examination in Tamil, begun upon the Hills in May, & appears to be acquiring the language

in a very satisfactory manner. My impression is that she has not sufficient health for India, but I shall be very glad to have this prove untrue, & I am confident that if she can remain she will be useful. Mandapaçálai is the place for her for the present. Mr. Taylor has been quite jealous of some supposed plan for removing her.

I fancy that it may seem strange to you that any missionary lady should not be glad of the help of a young lady in her work. But take Mrs. Capron & Máná Madura to illustrate the case of our stations generally. Mrs. Capron has her hands full — household duties, the care of the sick, the instruction of her children, correspondence, the charge of the girls school, attention to women calling upon her & occasional visits to native women at their houses. Of which of these duties could a young lady relieve her? Not of the visits to the village, which are generally calls upon the sick, would not be made by proxy. Nor are they more than Mrs. Capron is glad to make in person. Nor, though she is watchful, does the way open to increase these visits to any extent. The case should be different in Madura, where someone ought to be establishing Girls schools, & watching the openings for reaching the women of a large city. The case is also immensely different in Jaffna, not only on account of the greater intelligence of the people, but because the houses are there secluded each within its own enclosure, unexposed to the public gaze, & the intrusion of idlers from the street.

Perhaps the visits of native women to our house, out of curiosity mainly, might be considerably increased, & more good be done by giving them more attention. But the only other duty of which the young lady could relieve her, is the care of the girls school, for which Mrs. Capron is not only peculiarly fitted, but which she much enjoys, & takes comfort in, as her most hopeful missionary work, & would be very loth to part with.

I intimated to you that I had written to Mr. Rendall advising him to remarry before returning to India. Of course this is not much talked about among us, but I have no doubt that the missionaries generally, (the ladies included) agree with me in opinion on this subject. I am sorry that he is thinking to bring out his daughter to keep house for him unless this be simply an alternative in his mind to an unsuccessful attempt to marry. If I were asked whether it would be better for him to come out with his daughter or not to come at all, I should have no know what to say. And yet no missionary has left us whom I have missed so much, or whose return I have more earnestly desired.

Affectionately yours,

W. B. Capron.

Mana Mission
Received
Sept. 12 1887

Máná Madura, Madura Mission,
So. India Aug. 5. 1869.

Rev. N. G. Clark D.D. Secy.

Dear Brother,

I mentioned to you in my letter of June 21 that the S.P.G's Madras Committee were thinking to offer to pass over their Ramnad Mission to us, & thus leave to us the entire Madura district as our Mission field. That proposition has now come in a letter from their Secretary to Mr. Chandler, which I hope Mr. Chandler will copy & send you at once for the consideration of the Prudential Committee. The question is one to be answered by the Prudential Committee eventually, while if they wait for a more formal reference to them by a Mission vote in September, wrong will be done to the S.P.G's Committee by needless delay, & we shall fail to get your reply in season for our annual meeting in January.

You will wish to know some of the pros & cons. Satisfactory as it would be to have the Madura district as our definite field, we ought not to take even any territory to neglect, nor to incur a responsi-

sibility which we cannot discharge. There is a territory north of & adjacent to the Ramnad Mission, nominally ours, & large enough for a station district, but practically untouched by us. We could not treat the Ramnad district in this way.

Again, while according to our hitherto modes of working we should require for the Ramnad station & for the proper connection, & for a consistent occupation of the ground just mentioned, three missionaries, above our usual force your theories are not apparently tending to an increase of our force so much as to a change in our modes of labor. In this time of a change of tactics shall we be wise to venture also upon an extension of our front? If we were united in adopting new plans, or if success were pointing out the way more distinctly, we might go forward though few in number — ten men against eighteen hundred thousand.

While it is most desirable to have a well defined district to labor in, secure from the interference of other Societies, our district would be only made larger, not better defined by the addition of Ramnad. The S.P.G., if they ceded

Ramnad to us, would leave to us the whole Madura District, but only as they now leave to us the rest of the District with the exception of Ramnad. They could not, nor could we shut out the Lutherans, nor the Moslayans, from our uncultivated territory, nor indeed, as it proves in the case of the Lutherans, from the carefully cultivated parts of the field.

The character of the S. P. G. as neighbors does not urge the necessity of our getting rid of them. The Secretary, Rev. Mr. Symonds, is catholic & friendly, & perhaps also the Committee, while their missionaries, since the former agreement about boundaries, have given us no trouble by incursions into our territory.

Perhaps, being on the border I am the one to be most interested in this question. But while I should rejoice to hear that you wished us to accept the offer, & promised us for the purpose an addition of two or three missionaries to our usual force, (making our number fourteen in all, & with the Physician, fifteen,) I should be sorry to hear that you were contented to secure the District to our present force, & looked to

Madura, India
Rec'd Sept. 28. 1878

us few for a proper account of it. Whether we are to labor from many station centres — one man at a station — as heretofore, or eventually from fewer centres, & two or three men in a place, as you once suggested, I do not see how we are to get along with a less number of men than I have indicated. The Deputation assented to the need of eighteen.

Were we meeting with success, or did we see the way to success — had we conversions, & were we forming Churches, I should rejoice to try the experiment of making Mélnâttur a center for the Eastern part of the Madura district, & working with two or three brethren of Harport principles, & Harport concord, for Harport results. But the Holy Spirit is not yet with us in conversions & probably much preparatory work is yet to be done to enlighten the people upon the character of the Christian religion, & the extent of its claims.

Yours truly —
W. B. Capron — Sec.

Mauna Madura Aug 14. 1869.

Dear Bro. Clark,

Mr. Taylor has made the mistake of counting on his last year's friends. However, High St. Cong S.S. Providence R.I. is mentioned in the April Herald as contributing the same sum & in the same way as in May 1868, though not yet reported here in your lists. affy

W. B. Carson

Mana Madura, Aug. 14. 69

Rec'd Oct. 7.

" Ans'd Nov 4.

(Private) Rev. W. B. Capron 204

Máná Madura

So. India, Sept. 3, 1869.

Rec'd Oct. 27.

Dear Brother, Ack'd Feb. 1.

Here at last is Kumá-
ralingam, or its substitute, Mánúr,
for Mr Crosby & the S. S. First Parish,
Bangor. I knew that Mr. Hazen
had selected a school, & after he left
I wrote to the station catechist of
Pulney, who has sent one a report
in Tamil. This with a transla-
tion, & a brief letter from me,
are now enclosed, & your last
year's list of supported schools in
our Mission is complete.

Peneader Pres. S. S. Glasgow, Del-
aware, was responded to about
this time last year; but as you
speak of the documents not be-
ing received another package is
now sent. There is the more
reason for this because the S. S.
has contributed again though

Mana Madura, Aug. 14. 69

not mentioned in your lists.
(See the Herald for Jan.)

I enclose two other packages from Mr. Herrick's schools, completing the list for the Trinumalam station for this year, & a letter for Mills River, N.C. in reply to one forwarded to me by Mr. Ward.

I mailed to you last week from Pommanpatti, Battalagundu station, & from Mrs. Capron.

Since drawing off for you (July 23) a list of S. Schools, which I guessed might be expecting letters this year I have read again your offer of a book to contributing S. Schools (in the Herald for March) & I sincerely hope that all the S. Schools which have been contributing in my name, but are receiving nothing from me in return, will be remembered in the distribution of the volume.

Yours truly,

Rev. M. G. Clark D.D. W. B. Capron

Máná Madura, Madura Mission
So. India, Oct. 18, 1869.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

After the mission meeting I hastened to visit the congregations in preparation for my stated letter but had not been to all when the rains were upon us.

Our meeting began on Tuesday Sept. 14, & closed on Thursday Sept. 23, two days being given to exercises of general interest, three days to recitations & reports, & four days to mission business. The Sabbath also intervened. We have been trying of late to create more interest in this anniversary, & to induce the people to come, but to accomplish much in this line we shall have to change the time to a less busy season of the year.

The public exercises of the two days above mentioned were as follows.

Wednesday A.M. 1 A prayer meeting.
2 A written report of the progress of the plan of giving a tenth in our Mission since 1867, with the practicability & our duty in regard to it, & the best mode of recommending it to the people — followed by a discussion of the subject.
3 Sermon.

Wednesday, P.M. 1 Prayer.
2 Adress on the advantage to the

native church of celebrating this anniversary & of having its Bible Societies like other people.

3 Discussion, opened by an Essay on the work to be done by Christians in their families in the congregation & among the heathen, with the means to be used by pastors & catechists to interest them in this work.

4 A few station reports,

Thursday, A. M. Anniversaries of the Widows Aid & Native Evangelical Societies.

Thursday, P. M. Communion of the Lords Supper.

Let me also note briefly the exercises with the helpers.

Prayer meetings
Reports of the Stations.
Lessons, viz. Advanced Class.
1 The peculiar & objectionable doctrines of the Lutheran Church.
2 Isaiah, chs. 6-12.
3 Sermons.

Class II.
1 1 John chs 4, 5 & 2 John & 3 John.
2 Hopkins Christian Instructor, 12 questions of chap. 9.
3 Bazaar Book, ch. 5. (on the Deity.)
4 Life of Luther, chs. 6-12.

Class III.
1 1 Chron. chs. 21-29.
2 Jaines, Introduction & chs. 1, 2.
3 Hopkins with Class II.
4 Bazaar Book " "

Class IIII.
1 Scrip. History with Class II (1 Chron.)
2 Life of Paul. (by questions.)
3 Scudder's Catechism (14 pages)

General exercise for all the classes — geography of the Acts.

The schoolmistresses recited the lessons of Class III to the young ladies.

We have similar exercises at our three local

Committee meetings in March.

The five pastors present at this meeting (Pastor C. Williams was absent from illness) formed the Pastors Union. The missionaries are to be corresponding members. Probably Mr. Washburn, Chairman of the Committee on Pastors, has sent you a translation of the Constitution. May this Union have a long & prosperous life.

We have not yet discussed Harput theories. Probably there is a disinclination to do so on the part of some, while others are already converts. But we hold no missionary meetings (except at the Sanitarium) without seeing plainly that the duties of hospitality (the expenses are provided for) are too heavy to be borne by the ladies, & without feeling the necessity of separating as soon as possible to our stations. It was so now, with Mrs. Herrick of Pasumalai scarcely able to leave her room, & Mrs. Palmer worn down by the care of Mrs. Hazen & of her own babe, who died only a few days previous to the meeting. I remember very well how it was when we lived in Madura, & that at the close of a meeting Mrs. Capron would come down of fever from exhaustion. Few ladies in this

country have the physical strength for anything beyond their ordinary routine of duties.

The Ramnad & Pamban question, already referred to you, came up upon the letter of Rev. Mr. Symonds, Secretary of the Madras Committee of the S.P.G. & almost all the Mission seemed eager for the transfer. Our boundaries would be extended by such a transfer, but not made more definite; & while the field is insufficiently cared for, the Lutherans are on our borders & among us like wolves.

The station of Palney made vacant by Mr. Hazen's departure, was put in charge of Mr. Washburn of Battalagundu. The helpers of that station had seen enough of Mr. Hazen to make them greatly respect ~~him~~ him, & they may well mourn their loss.

The mission at this meeting approved of Dr. Palmer's letters to you & his action in sending the Hazens home, as the state of Mrs. Hazen's health prevented any supposition that she could remain long in this country.

Miss Pollock was reported as having passed her first examination in Tamil, & Miss Taylor her second. Miss Pollock has made very good progress in the language notwithstanding so much illne

She seemed poorly during the whole time of the meeting, but says that she has comfortable health in Mandapasálai.

Miss Hartley is still studying the language, residing meanwhile in Pasumalai. But we were very glad to hear of the prospect (since realized) of her opening a school for high caste girls in the city of Madura, & voted an appropriation to meet the necessary expenses. Mr. Herrick & Dr. Palmer are her advisers.

A committee was appointed to advise Mr. Noyes in regard to his route to the United States, but it is understood that he has nearly made up his mind, on account of the improvement of Mrs. Noyes' health, to remain another year. She was not present at the meeting, remaining, as usual, on the Hills.

Mrs. Taylor was also absent from the meeting not having been in her usual health since her return from the Hills in June. The heat at that time, I well remember, was very prostrating throughout the country, & cases of death by heat apoplexy among Europeans, were frequent, especially on the railways.

I have alluded to all those who were not

in apparent health at the time of the meeting, except Miss Smith. She was evidently suffering severely, but attended to her usual duties. Partly to give her more comfortable quarters, considerable alterations are to be made in the East house, Madura, (Mr. Chandler's) She is to have a new room, with a door in front instead of the rear, & access by a covered stairway to an upper sleeping room. This will release the room which she now occupies, & which was occupied by Miss Ashley before her, for an extra friends room, which is very much needed in that house. It was "voted, that it is the present opinion of the Mission that if the above changes be made there will be no occasion for building the house for which an estimate was sent home in May!! If therefore you have granted the sum of R3750, found in our estimates, we shall probately have the pleasure of crediting it back to you entire, as we hope to make the changes proposed within the appropriations for the present year. This plan presumes that Miss Hartley will reside either with one of the families in Madura, or as now in Pasumalai.

success will make her contented & happy in her work, & if so she will be welcome anywhere.

I wrote you Sept. 3, a few lines with letters for Sunday Schools — & also Aug. 14 — & Sept. 10 I mailed a package to you from Mrs. Capron. My last from you is of June 5, received July 24, & to the Mission of July 6, received Aug. 21. I fear we have lost letters in the Carnatic which went down in the Red Sea the 13th of Sept. Please notice your dates, & send copies if letters prove to have failed. I cannot speak for other missionaries.

Yours truly —
W. B. Capron, Secy.

Mana Madura, Oct. 18. 69

Rec'd Dec. 10.

Rec'd

Ackd Jan. 27/70.

S. P. G. Social

Missing letter

Mana Madura, Madura Mission
Geo. Pulsford Oct. 18th 1869

(Stated Letter) 206

Mānā Madura, Madura Mission.

So. India, Oct. 30. 1869.

Rev. N. G. Clark, D. D. Secy.

Dear Brother,

"I am disappointed to be detained from a tour today, because I was expecting to receive two young women to the church tomorrow in the village of Sittur - an event, as things go with us, sufficient to absorb the attention of a semiannual report. Both these young women were, until their recent marriage, pupils in our station school. One was the daughter of heathen parents, now deceased, who came to us at the age of twenty, went as straight forward to the renunciation of heathenism & to conversion as we could hope of any person so ignorant of the truth. She is now married to a Christian young man, & will let her light shine in that house & village. Another young woman, still a member of the school, was admitted to the church in September, & we have hope of another - the one who was so sick a little more than a year ago.

"The school has been very useful, & Mrs. Capron's interest & labor in it are rewarded. It, however, begins to lack material. We have observed with much regret, that the supply of young women from fifteen to twenty years of age was being cut off, & that we could only keep the number good by taking in little girls of the age often or twelve years.

(It is the common misfortune of girls schools in this country, looking toward conversions this is not a very profitable arrangement.) These little girls, in order to come to the age when divine truth may be expected to so affect their giddy minds as to result in conversion, must stay in the school five or six years, & after all they will be no more sure subjects of conversion than young women of sixteen or eighteen, coming for a stay of two years & taking half of that time to learn to read. This, considering the value of souls, & what may be accomplished with money & Christian labor, is a comparatively unprofitable investment, being as only one to three when compared with the instruction of older pupils.

But does not this involve the presumption that harder hearts, & older in sin, are not thereby less susceptible to the influences of the Spirit? However that may be there is something in the greater maturity of mind which more than counterbalances the greater hardness of heart. The older pupils better comprehend divine truth, & more quickly perceive the need of a change of heart. Their stormy spirits require a firmer nerve to control them, but the resulting submission tells far more on their character, & divine grace accomplishes a far more interesting & satisfactory work than years of training from a harmless but thoughtless childhood. Of course I am not speaking

of education, but only of conversions. It remains to be seen what influence such young women will exert in their villages toward our great object, & whether these converted women, with less education, are not worth more than one woman educated out of her sphere. The answer is so sure that we would gladly exclude all girls till the age of fourteen, if older girls were to be had, & Mrs. Capron would, I am sure, feel that with twenty pupils from fourteen to eighteen years of age, her time was most satisfactorily occupied.

We spent two months upon the Hills, reaching our station again about the middle of June. I was very glad indeed to bring the new tent home with me, & to enter upon the work of itinerating with greater regard to the comfort of my family, & to my own convenience than ever before. We spent fifteen days in five encampments in the months of July & Aug., but since that time, when I could have gone out, the weather has been impracticable. We are having an unusual season, in a country where every season is unusual — this year a season of unusual rains.

The custom of giving catechists only to the congregations, with one man to be the right hand of the missionary at the station, provides me with too few helpers for the itinerary. This was not felt as a hindrance when Thélar, Vinjavaram or Mandapasalai came to our help; for we then had too many catechists rather than too few, & sometimes so many that we had hard work to

keep them employed. I should be glad always to have at least five helpers with me in the tent - enough, with myself, for three parties - & never more than eight.

It is partly of my own choice that I have so few catechists in charge of congregations. I have never provided catechists for the three congregations which I received, hoping that the people would move for a teacher or catechist by some expenditure of their own for a house, or the salary. But they have never done so, much as they talk about it, & I have incurred no expense on their account, except to visit them occasionally, and the station Catechist to hold meetings with them on the Sabbath. If it is said that they get certain ideas but slowly, & cling pertinaciously to many of their heathen customs, the same is true of not a few congregations which have catechists, & for which the Union has spent from fifty to a hundred rupees a year, for a long course of years, with very little apparent benefit. If on the other hand it is said that even poor people who have been more instructed sometimes show faith in Christ in their death, the same may be said of those who have been less instructed, & who could repeat but little of the catechism.

What we want is conversions, and with any true conversions, even a few, as a starting point - the work of the Holy Spirit - & the Spirit with us, we should see a new state of things in this District - theories harmonized, churches gathered, & praise rendered to him to whom only it is due.

Yours truly -

M. B. Capron.

Madras Madura
Rec'd Feb. 8.
Ans.
Rec'd Feb. 8.
Ans.
Rec'd Feb. 8.
Ans.

Máná Madura, Madura Mission
So. India, Nov. 19. 1869.

Rev. N. G. Clark, D. D. Secy.

Dear Brother,

I enclose a report of the Téñúr School, Madura Station District, to the S. School in Keene, N. H. & of a Girls School in Dindigul to the S. School in Campton, N. H. — the latter accompanied by a letter from Mrs. Chester.

Mr. Washburn has written to the S. School in Lenox, Mass. — Mrs. Chester to Mrs. Swan's S. S. Class, Portland, & Mrs. Taylor to the S. S. Classes, Hudson, Ohio.

Two schools remain on the list sent me for 1869 — the Chambers St. Mission Band, Boston, supporting the Station Day School in Manapasálai; & the S. School, Lyme, N. H. supporting a pupil in Miss Smith's Boarding School.

Miss Smith has been very ill — near to death — but not of the disease which has occasioned her so much suffering heretofore — a neuralgia in the region of the heart. She has been prostrated by typhoid fever, taken in her care & very great anx-

for a sick school girl. There were several days when she was not expected to live, but we are hoping now for her recovery, though still very low. In this trying hour her faith & hope have shone out with splendor — so brightly indeed that we unconsciously argued the certainty of her leaving us from her preparation to go.

It is so long since we have heard from you that I am fearing that a letter was lost in the Carnatic. We rejoice to hear of the escape of the Board from debt — a peril which we have dreaded the more at a time when the withdrawal of the Presbyterians is turning the interest of that section of the church in another direction.

It is the anniversary of Mr. Scudder's death (seven years ago,) & for the first time since then the river is as full as then, & is said to be emptying into the sea.

Yours truly
M. B. Capron.

Mrs. Mary Woodbury Nov. 19, 1869.
Recd Dec. 22, 1870.

(Private Letter.) 208

Máná Madura, So. India, Dec. 16. 1869.

Rev. N. G. Clark, D.D.

Dear Brother,

I wrote you on the 19th. of Nov. inclosing letters from two Mission Schools, & clearing off your list of S. Schools with the exception of two. One of these, the Chambers St. Mission Band, Boston, receives herewith a letter from Mr. Taylor of Mandapasálai. The other, the S. School, Lyme, N.H. if it has not heard directly from Miss Smith, has heard indirectly through its superintendent, Mr. S. C. Churchill, with whom (until her illness) she was in frequent correspondence. This completes your list for 1869.

Miss Smith, I am very happy to say, is recovering, — very slowly, perhaps, but this was to be expected from the disease. She is now with the Hariehs in Pasumalai, a change from Madura, though only three miles distant.

As she is convalescent you will have to save up any enthusiastic allusions to her for some time to come — I hope for many years — such, I mean, as would find their way into print, like

Mana Madura, Nov. 19, 1869.

Your remark in Chicago - that to have listened to the joyous response of a certain young lady when looking for her mission field was the event of a lifetime. No doubt of it. And those who stood by her bedside at a critical period of her illness were privileged to witness as grand a scene, when she confronted death with the calmness of Christian assurance, & expected her Saviour to reveal himself to her the moment that she should be lost to earth. This did not seem so much dying grace as a lofty Christian fearlessness. Mr. Berrick says that it was just as conspicuous in a storm in the Bay of Biscay, when all expected to go to the bottom, & she moved about with the joyousness of one who is almost home.

R. // "Shall I give you an illustration of God's answers to prayer." The place is an inland city in the tropics, directly under the equator of heat, 300 miles from the seaport & 80 miles from the nearest railway. A young missionary, a lady, is ill, of a disease in which ice would make all the difference between life & death. But ice is not known to be procurable, though it was said to have been provided once, for a visit of the Governor.

"Few at least of her praying friends imagined that ice had been seen in Madura since the period of the glaciers. "My dear child," said the doctor, "that is the one thing that we cannot procure for you!" Yet in less than an hour it came, unsolicited, & a supply was furnished every day till she began to recover. It partakes of the wonder of the story, that the manufacture of the ice is said to require a hot fire for hours.

"The secret is, that some English gentlemen were met for dinner that evening, & the Surgeon coming in before the ice was broken up for the rome, said, "What a pity that Miss Smith cannot have some of this ice," to which they replied, "Send it to her, by all means," & the ~~Sur~~ Surgeon brought it over himself.

I sat down to reply to your letters of Sept. 29, (one to the Mission & one to me) but my time & space are nearly gone. I sent off my contribution to the annual Report this morning, & feeling a touch of discouragement have been indulging myself (& you) with a pleasant story. Praise God for this precious salvation. Praise him that the glory of the Saviour is ever reflected so brightly

in the lives of his disciples.

On our voyage out I caught sight one evening of a light in the horizon, as if it had been hidden for a moment, & had flashed into view again. I turned to notice it & it was the evening star setting in full brilliancy in the sea. As I looked it passed from view, but in a moment reappeared in as rich splendor as if it were still high in the heaven. I saw a slender wave passing along the horizon & the star was buried again, & again emerged to view, tranquil & magnificent. I hastened to call Mrs. Capron to the wonderful sight but the star had set to us — to rise upon some other world.

affectionately yours

W. B. Capron

Mauna Kea
Dec. 1st 1869
Rec'd Dec. 8th
Ans'd

Mānā Madura, Madura Mission,
So. India, Dec. 21. 1869.

To

the S. Schools & Christian friends contributing to the support of schools in the Madura Mission, viz.

Maine. — Bangor, S. School of First Parish, (Mr. James H. Crosby, Supt.) to the school in Mānāmadurai, Pulney Station; ✓

Portland, S. S. Class of Mr. F. K. Swan, to the school in Anderson patti, Dindigul Station; ×

New Hampshire. — Campton, S. School, (Mr. C. M. Bartlett, Supt.) to the Girls school in the Compound, Dindigul; ×

Goffstown, S. School, (Mr. Alvin Hadley, Supt.) to the school at Kodi Kānal, Kambam Station; ×

Keene, S. School, (Rev. J. A. Leach,) to the school in Tēnī, Madura Station; ×

Lyme, S. School, (Mr. D. C. Churchill, Supt.) for a pupil in Miss Smith's School; ×

Massachusetts. — Boston, Old Colony S. School, (Mr. J. W. Davis, Supt.) to the school in Pommanpatti, Battalagunda Station; ✓

Chambers St. Mission Band, (Lorin Lothrop, Esq. Supt.) to the Station Day School, Mandapasālai;

Lenox Furnace, Cong. S. School, (Mr. H. Sedgwick, Supt.) to a school in Mr. Washburn's field; ✓

New York. — Syracuse, S. S. Missy Soc. 1st Pres. Church,

Mānā Madura, Dec. 21, 1869

(Mr. Henry C. Hooker, Supt.) to the Station Day School, Mánámadu

Pennsylvania. — Harbor Creek, Erie Co. Pres. S. School, (by Rev. G. W. Cleaveland, Moorheadville, Pa.) to the school in Mathavanaiakkanur, Tirumangalam Station;

Ohio. — Hudson; Four classes in the Cong. S. School, (by Mrs. Frances E. Cutter) for a pupil in Miss Taylor's School, Mandapasalai;

Pomeroy, First Pres. S. School, (Rev. W. J. Wight, Pastor,) to the School in Nadukóttai, Tirumangalam Station;

Warren, Pres. S. School, (Mr. M. C. Messer, Supt.) to the School in Perumáli, Mandapasálai Station;

Delaware. — Glasgow, Pencader S. School, (Rev. E. W. Paston,) to the School in Mallánkinaru, Tirumangalam Station.

My dear Friends,

The above is a rearrangement of lists sent me by Dr. Clark between the dates Sept 30. 1868 & June 5. 1869. Through some misunderstanding the last response was not written till the present month. One S. School will have received no direct response to its donation, but the Superintendent will have a sufficient explanation, & he has probably received private letters which were an equivalent. To all others a report in Tamil from the school supported, with a translation, have been sent,

or a letter from the missionary in charge.

It will not fail to appear to some of you that Missions to the heathen are far away, & Missionaries neglectful of their correspondence, & that contributions to Mission schools meet with very slow returns. If so, & you would like to bring the heathen nearer to you, & gain a more intimate acquaintance with the missionaries, & hear sooner from your money, I beg to offer a suggestion. Open a correspondence with the missionary to whose schools you contribute, & expect to write him as often as you wish to hear from him. It is falsely called correspondence when one party writes all the letters, an idea in which I have just fortified myself by looking out the definition in Webster. Correspondence is, "intercourse between persons at a distance by means of letters sent, & answers received." That is precisely the thing that is wanted for this Mission School Correspondence, now so one sided, & often so meager & unsatisfactory. Send your letters, & the answers will in most cases come promptly, & be all that you could wish. Missionaries who sit down reluctantly to write to persons whom they have never heard of, & because the letters are dunned out of them by the Secretary, would surprise themselves by the cheerfulness

with which they would reply to the superintendent, or to a teacher or scholar of the very same S. School.

But let me give my thought a little expansion. I hold then that a S. School should give its contribution chiefly to three or four principal objects, & that one of these should invariably be Foreign Missions — an object in which the young should be early interested, & which will then command their interest through life. In the next place, as a part of the organization of a S. School I would have Committees of Correspondence, & among them, of course, a Committee of Foreign Correspondence, annually elected — two scholars & a teacher — the teacher as chairman but the scholars to do the work — young men, or better still young ladies, — or, if you please an alternation every year. Think of the many advantages of this plan, & try it. How inevitably it would interest your Committee, & how surely gratify the missionary. How promising also of better returns to the benefit of the school. Looking at this S. School correspondence as I do, you might almost say that such a Committee was needed as a matter of civility, or at least that its principal duty was to obey the Golden rule.

Your affectionate friend.

W. B. Capron.

Sunday School — Page 1. Feb. 14. 1872.

(Private Letter.) 210

Máná Madura,

So. India, Dec. 22, 1869.

Rev. N. G. Clark, D.D.

Dear Brother,

I mailed to you last week, & have now ready for you a list of our Mission Schools for 1869, & a circular letter to the contributing S. Schools, both nearly two months later than in 1868. I have given the same form to my letter as last year, but confess that I find it hard to write letters without knowing what is to be done with them. It is one thing to write for publication, & quite another to write for private reading on to the S. Schools.

Your lists for 1868 numbered twenty four schools, those for the present year fifteen. I fancy that you will think this rather unpromising & will have some new arrangement for another year. There was a somewhat larger number of contributing schools than was contained in your lists, but you remind me of your published offer to them, & that you have adhered faithfully to your promise. I sympathise with you in the weariness of the labor imposed on you by the Mission school correspondence, & in any disappointment at the result, & I would not add to your cares, but diminish them, when I suggest that you ought to count the contributing S. Schools by hundreds instead of tens, & the contributions by tens of thousands.

Mr. Treat's remark at the meeting of the Board — that "our S. Schools, were they properly organized as auxiliaries, without other work to do, could support all our Missions," is not in the least extravagant. The only possible reply to it is, "But they have other work to do." "What work?" "The Freedmen & S. Schools at the West." Very well. There are two objects, both important & appropriate. But the foreign missionary work is not behind either of them in importance & appropriateness, & the ready interest of the children will prove that it is not behind in their esteem. Let us give the contributions of the first Sabbath of the month to Foreign Missions, those of the second Sabbath to Sabbath Schools at the West, those of the third Sabbath to the Freedmen, those of the fourth & fifth Sabbaths to lesser & occasional objects, — & the practical value of Mr. Treat's remark becomes this — that the S. School must be organized as your auxiliaries & be expected to contribute to your funds from $100.000 to $125.000 per annum.

Such a result supposes an immense amount of labor — especially of correspondence, but would it pay? What kind of givers do you think you would find the constituency of the American Board to be twenty years hence, if as Mr. Treat suggests, the S. Schools were organized as your auxiliaries for that length of time? Remember me affectionately to Mr. Treat & tell him that

I hope he will live twenty years to see.

I am glad to hear that you thought to lay this subject before the Women's Board of Missions. It is giving the work to the right hands, & I wait anxiously to hear that they accept it, & will put it through to its magnificent result.

The ladies might, or might not continue this Mission School correspondence. If they depended upon this mainly to interest the S. S. Schools it would have to be enormously increased. Perhaps they would make a juvenile missionary paper succeed & find that sufficient — together with the machinery of juvenile societies, lectures, museums &c.

You are right in saying that they must have the cooperation of the Missionaries, & they would get it without fail. "But suppose they did not get it." I would give them practically the money power, by letting it be understood that all the educational operations of your missions short of the Theological classes — all village & station schools, Boarding Schools & Female Seminaries, must look hereafter to the juvenile contributions for support which would be accorded as freely as before, but upon an implied pledge of a cordial cooperation with the Women's Board in the work of interesting the young in Missions.

That Board might be very free indeed in its appropriations for schools without interfering in the least with your plans toward self support, if you

will remember that in our own country where self-support has the fullest play the schools are practically free.

I shall look with much interest for your book. Mrs. Capron sent you something for it a few weeks ago, & now sends a communication for "Life & Light." I have inclosed to you three or four photographs at different times, including one of a couple of school girls, & one of my touring cart. But we have been out of the way of procuring such pictures as would form good illustrations for your book, or for the Herald.

I have put in circulation your letter to the Mission of Sept. 29. Mr. Smith will receive a very cordial welcome by us if it seem best to you to disappoint our good brethren in Jaffna. But we are sad at the news from Mr. Tracy, whom we begin to fear we may never again see among us.

Miss Smith is still improving, & is to leave for the Sanitarium, we hear, next week.

Affectionately yours,
W. B. Capron.

I add a post-script on the influences which determined me to become a missionary — according to your request of Feb. 15. Some of the members of other Mission are still behind in their replies to this inquiry, but I will jog their memory again, having now cleared my own conscience.

Ponnudámi Tévar the native gentleman with whom Mr. Barnes & others held a discussion two years ago in Madura has recently died.

P.S. to letter of Dec. 22, 1869.

I was admitted to the church at twelve years of age, after a revival in which I was much interested, but without the necessary experience of a change of heart. Under the blessing of God my home training, with this responsibility as a church member, held me to the path of rectitude & morality, & to the outward performance of religious duties, though many times in the Academy, in college & after I became a teacher, I was perplexed to understand my state of mind, & half feared that I knew nothing of true conversion.

I was interested in Missions from childhood from the sheer interest of the subject, & because my parents were interested in it, & took & read & carefully filed missionary publications. But it never held itself out to me as my duty to become a missionary until the perplexity of my religious life suggested the question whether the thing to be done in order to make sure of giving up all for Christ, was not to give up my position as a teacher, & go on a foreign mission. At last after much prayer & inquiry, including a visit to the Missionary House to consult Dr. Anderson I resolved upon this, & was going forward to carry out the plan when the serious advice of Dr. Hawes, & his arguments prove that I was already at the post of duty led me to abandon my purpose. But it startled me to see how joyfully my mind came back to the privilege of a residence in Hartford.

It was the time of a revival in the city, & I was endeavoring to do my duty toward the salvation of my pupils, though myself in darkness, when one night, after praying very late, I broke down with overwhelming thoughts of the goodness of God to me, & woke in the morning with a heart full of joy & thanksgiving. This settled the missionary question as a matter of course. I have no recollection of its coming up for review, or new discussion, nor did I trouble myself to consider where I would prefer to present.

Mrs. Capron gets her interest in missions legitimately from her parents, her father being the author of the tract, "The Horrors of Theatrism," & the little book, "A Plea for the Heathen!" Though her coming on a mission is not due to any special consecration by her parents to this work, the opportunity to engage in it found her & her parents ready for the necessary sacrifice — not counted a sacrifice, however, but an honor & a privilege.

M. M. Cole

Read at Rec'd Feb. 14, 1870.

(Private letter) 211

Mana Madura

So. India, Jan. 7, 1869.

Rev. N. G. Clark, D.D.

Dear Brother,

Your letter with the appropriations came yesterday. I cannot mention the date, having packed every thing for an early start for the meeting. Carts at the door. We shall require the whole of daylight tomorrow to get to Madura, (30 miles) the road being too bad for night traveling, & the whole of Monday to get to Battalagundu, (32 miles) though upon a good road. The meeting commences on Tuesday the 11th

I shall have occasion to write you an account of the meeting after my return, but let me say now that you have put the matter of the reductions admirably. Possibly you have cut the knot when the difficulty was one which we were not solving ourselves. We are forced now to take time for a discussion of the subject, for we are forced to consider how we will save money. That which is felicitous

Mana Madura Jan. 14 1869.

itous about your letter is that you do not leave us to make up the reduction as best we can, in which case there would be the $3750 granted for a house no longer thought to be needed, & other small sums which would more than make all right, but you specify the items on which reduction is desired & you ask us also to avoid building the house if possible. I was myself rather in favor of building the house, not seeing what else to do for Miss Hartley.

Your letter will fail to convey any idea of a scarcity of funds except perhaps to those who have very short memories.

The Women's Board is doing beautifully. Since my last we have received "Life & Light for June & Sept." I am glad to see that they are driving at the juveniles. They should not be satisfied with less in this line than the calling the attention of the superintendent of every Bong. S. S. in the country once a year to the subject of Foreign Missions, & receiving either a contribution or a refusal.

I sent off your new list of schools the other day, but am sorry to have to ask you to make some corrections. I tried to put off as much of the work upon my catechist as possible, & in consequence overlooked the reports of three schools. I beg you to take your pen & write upon the fourth page of that sheet as follows.

"Station Day School for Girls, under the care of Mrs. Palmer, Madura.

Teachers name, Francis.

Christian Girls 15

H. & Rom. C. " 2 Total 17

Cost for 1870 probably Rs 100."

"Miss Hartley's School for high caste Girls, Madura. 22 pupils"

Esphance very mountain.

Madura G. B. School 52 pupils instead of 43 as given in the list.

Very affectionately

W. B. Capron.

I had the pleasure of receiving three young women to the church on the 2d. The enclosed letter I have volunteered to advance not entered in your lists.

Mana Madura Jan. 7. 1870

Rec'd Feb. 24.

ack'd

Correction for list of Schools

Máná Madura, So. India, Jan. 20. 1870.

Rev. N. G. Clark, D.D. &c &c.

Dear Brother,

I returned yesterday from the Mission meeting & am prepared to tell you some rather startling news. We have disbanded the Seminary, broken up the Girls Boarding School, & voted, notwithstanding your counter advice, to take over Ramnad.

Now that we have a doctor I need not take the same pains as before to report to you the health of the Mission. I will, however, mention that Mrs. Chandler was with Miss Smith at the Sanitarium; Mrs. Hearsich was visiting Mrs. Penfield in Tirupuvanam; Mrs. Taylor, Miss Pollock & Miss Taylor remained in Mandapasálai; & Miss Hartley was in Pasumalai, (& looking after her school in Madura) the rest of the ladies, - Mrs. Capron, Mrs. Chester, Mrs. Noyes, Mrs. Palmer, & Mrs. Washburn, & all the missionaries, were in Battalagundu, with nine, (i.e. all but three) of the children, being easily & comfortably accommodated by the aid of two or three of the mission tents.

We were together four days – from the 11th to the 14th inclusive – a brief meeting, but harmonious & far more important in its results than many meetings of greater length.

Some of us have been bemoaning the fact that years were passing & we were not taking time at any of our meetings to discuss Baptist principles. But it is plain that we have all been ruminating, & rumination was better for us than discussion. I am now inclined to think that if we had discussed those questions at length we should have developed wide differences of opinion instead of coming to so ready an agreement.

It fell to Mr. Taylor as chairman of the Committee on the Seminary to report on the changes required in that institution, & with a desire to ensure discussion he presented what he supposed would be considered very extreme views. But they were carried at once in the Committee of five, & almost by acclamation in the Mission. Mr. Chandler was severely disappointed by the loss of the Girls Boarding School to Madura, & was inclined to think the action hasty, but he was quite alone in his opinion.

The changes then are these. We are to open in June a Theological School for the special object of preparing young men for the ministry, & in connection with it a Female Seminary for the wives of the married young men, & for young women who are expected to marry Mission helpers, or who may wish to prepare themselves to be teachers. Mr. Washburn is appointed to the Theological School, & Miss Smith to the Female Seminary, which becomes the substitute for the present Girls Boarding School. As I before intimated the present Seminary is to be disbanded at the end of the present term. A few members of the first class may perhaps be received into the Theological School, a few pupils will be sent to the C. V. E. Soc'y's Training School, a few to the Station School of 20 to be opened in Trimmangalam & the rest to their homes.

(Let me say here that this School of 20 is the one about which you had some misunderstanding, & which followed the Girls Boarding School in the estimates. It is a Station School of somewhat higher grade, granted us with the other Station Schools in 1866, but not yet opened because Mr. Herrick has been so long detained at Pasumalai. For the original pro-

posal of these Station Schools see Dr. Anderson's letter of Jan. 1, 1866.)

The breaking up of the Girls Boarding School will be thought by many of the Christians to be a hardship. A few of the older pupils may be sent to the new Female Seminary at Pasumalai, a few may be detained in Madura, if Mr Chandler concludes to ask for a station school for girls, a few will be received at other station schools, but the rest, so far as I can see must be sent to their homes. This, considering their age, is only a reasonable economy of funds. Too many young children, especially of mission helpers & servants, have been fed at mission expense.

Mr. Washburn fell into this arrangement without much reluctance. He preferred station work, & it seemed like an Irish promotion to be made a teacher, but his health had not borne well the work of touring & itinerating, & he had almost come to the conclusion to ask a furlough home. The doctor also came in with his earnest advice that if Mr Washburn would remain two or three years longer in the country he must not rough it in touring.

Miss Smith will miss the School girls to whom

She has become attached, but she will appreciate the opportunity of more hopeful labor, & will enjoy her escape from the busy whirl of Madura. Mr. Herrick will also enjoy the privilege which he has well earned, of removing to Tirumangalam, & confining his duties to his own station.

You will probably not be disappointed to hear that we take over Ramnad. We ventured upon the inference from your letter of Nov. 4 that you would approve of our accepting the offer of the S. P. G. provided only we could do without the extra missionary, & would work the new station economically by our native helpers. This we shall try to do. Those of us who had thought that the acceptance of the new station involved the necessity of another Missionary, & I myself, who feared that in any other case the oversight of the district would fall to me, abandoned our conditions when we saw that otherwise we must abandon the hope of rounding out the field of the Mission, & joined with the rest in accepting this large balance of the Madura Collectorate. I think that the vote was unanimous. The business connected with the transfer, & the charge of the station, if accepted, till the meeting in May were committed to the East Local Committee.

The reductions required by your letter were disposed of as follows. R1000, after the above mentioned changes were easily taken from the Seminary. R1000 were taken from Village schools by voluntary reductions, & R2000 from Village Catechists by a strict application of the Rule of Three. It was voted that those Missionaries who desire to do so may receive Government aid for their Schools - not on the Grant-in-aid system which is still thought objectionable, but on the recently introduced system of payment by results.

The Annual letter will soon speak for itself. In form it is again a bundle of station reports. This was not according to Mr. Herrick's better judgment, but there is some pressure in that direction in the Mission, in order to show up the stations separately for the enlightenment of contributors in this country. Mr. Penfield who is to write the next annual letter, has expressed his determination to make it more properly a report of the Mission.

The Madras Auxiliary got frightened by its expenditure on the revision of the Tamil Scriptures, & proposed a few months ago to pass over to us the work of the Bible colportage for the Madura District. To this we replied that we would write to the American Bible

society for the means, that we should probably be ready to take over the work from the first of January. The British & Foreign Bible Society, on hearing of this proposal, put in a disclaimer, requesting that the work of colportage in the District might still be left to them, to which we have replied by a request that they would double their force of colporters in the District, giving us eight men instead of four.

Since the conference of the Jaffna Missionaries with the Revision Committee, (in April last) securing some changes in the translation, upon which Jaffna has strenuously & properly insisted, the revision of the Tamil Scriptures may be said to be complete. The new version is accepted by all except the Lutherans.

The Pastors Union has entered upon its work. Since the September meeting they have installed Pastor Sy Savarimuttu, formerly of Dindigul, over the church at Kodikánal (the Sanitarium) & Pastor Seymour over the Kómbai church in the Kambam valley. Pastor Williams has received a call from the church in Kambam. All these new arrangements suppose that the church pays at least one fourth of the salary. No other proposition is listened to at present.

Mr. Chandler & Dr. Palmer were appointed a committee to advise Miss Bartlett, & $300 were appropriated to her school to be expended under their direction. Dissatisfaction was expressed because she had violated the condition on which she was permitted to reside in Pasumalai, by withdrawing from the family of Mr. Hemrich, & setting up housekeeping for herself.

As Mrs. Washburn felt unequal to the further care of Pulney that station was committed to the care of Mr. Chester.

Yours truly.

W. B. Leaphron.

Madura Jan. 20. 70

Rec'd Madras Feb. 5.

Ack'd Apr. 31.

8

Kodikanal, Pulney Hills,
So. India, Apr. 14, 1870.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

The proposition to transfer to us the Ramnad & Paumben Mission of the S.P.G. has failed after all. It may be that Mr. Chandler, with whom the correspondence has been conducted, has already informed you of this, but I will add a few words in explanation.

The first proposition of Rev. Mr. Symonds, Secretary of the Madras Com. of the S.P.G. was that we should take over their mission entire including their expensive English school, or else that we should take the district & leave to them the town of Ramnad & the school.

This school of perhaps a hundred pupils, though carried on at an expense of nearly Rs 4000 a year, is but a slight burden to their society. The Government pays Rs 140 a month in the name of Schwartz,

Mana Madura Jan. 20 70

& say R150 more in the shape of grants-in-aid — or, say a total of R3000 a year. Suppose the school fees to be R400, & the Society would have to provide only the small balance of R600. These are round numbers.

Our Mission, in resolving to accept the offer of the S. P. G's Committee, did not sufficiently consider their attachment to this school, & the distinctness of their terms. We thought it quite out of the question to take over the district without the town, & in reference to the school we fancied that we might carry it on at about one fourth the expense for a year or two, with the expectation of the government taking it up eventually, or the Rajah, or a committee of natives, upon the strength of grants-in-aid. We could not receive the benefit of the Schwartz fund, nor could we, without going back from the resolution of the Deputation, receive the Government Grants in-aid.

But the Committee would not agree to any such disposition of the School, & so considered that we had failed to accept their offer. They are gratified, however, by our frankness & our evidently friendly spirit, while an additional grant from their Home Committee has relieved them from the pecuniary embarrassment which immediately suggested the transfer.

I cannot help saying that for one I am greatly relieved by this result, as I did not see how we could manage the new district with our present force, while I dreaded the very unprofitable expenditure of time upon such an English School.

We have been much grieved to hear of your prostration by illness, & that no news comes yet of your recovery. We are too far off to help you, except by our prayers. But we do pray that our kind heavenly Father may spare you yet many years for this most important work.

Very affectionately.

H. B. Capron

Rodi Kanal, Apr. 14. 1870.

Rec'd June 1.

ack'd anz. &c

(Stated letters) 214

~~Pleasant~~ Kodi Kanal, Pulney Hills,
So. India, April 29. 1870.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

"On the 2d of January I had the pleasure of receiving three young women to the church, the fruit of labor upon our station school, though two of them had left the school a few months previously to be married. In the examination of one of these young women her mother-in-law was called upon to give testimony as to the evidence, or otherwise, of her conversion. The result was very instructive as well as amusing. In the first place the relation of mother-in-law & daughter-in-law is an assurance of oppression & strife, from which the daughter-in-law's only escape is now & then, for a week or a month at a time, to run home to her mother. This young woman, being an orphan, had no such resource & probably had not enjoyed the relief before of being absent from her new home for a single day. The mother-in-law is a very good woman, & though she did not wish to stand in the way of the admission of her daughter-in-law to the church, she evidently recalled some household scenes, & felt it to be her duty to say that the young woman did sometimes get very angry.

"That is sad, indeed; but how does she treat you at such times?"

"She shuts her mouth, & will not say a word."

That certainly was not very far from the good advice which she had received in the station school.

"But," I asked, "would you think on the whole that she had better not be admitted to the church, or that she had better wait a few months?"

"Oh, no", said the mother-in-law, the tears coming into her eyes, "there is no doubt that she is a converted person & that she ought to receive baptism."

Two of these young women, & five members of the church had walked seventeen miles to attend the communion.

On the following day we pitched the tent for a dedication, which I had long postponed in the hope of connecting it with some occasion when the church members could be present. This was that occasion, & all present entered into the exercises with spirit. The tent was christened the "Hartford Independent" — "Hartford," because the first cost, & the expense up to that time, had been paid by donations from friends in Hartford, Ct; & "Independent" with the purpose of appealing to the native Christians not only for the current expenses of the itinerary, but also for their personal aid in the work. The native members of the church were

invited, whenever they should hear of the tent being pitched in these regions, to come for one day, or several, & work & pray with us, but not to come empty handed. A catechist illustrated the invitation by saying, "When any one sets out for the tent, send a sheep by him, or a fowl, or a few measures of grain. At least do not let him go without an egg, or a handful of vegetables." This was very encouraging, though the picture has hardly yet been realized of sheep & fowls running a race to the tent. The contributions from natives thus far have amounted to nearly fifteen rupees, of which eleven rupees were in money. The money contributions we were not expecting, & they will probably fall off, but contributions of supplies will increase, & two or three of the church members will occasionally join us in the work. My force of catechists is quite too small.

"Since the January meeting we have made six encampments, visiting 112 villages, some of them two or three times, & having 3800 hearers. Sales of tracts & books Rs 5 ½.

"I have been much troubled by the failure of all my efforts to establish village schools in my district. I have been accustomed to offer to establish a school with a Christian master

wherever sixteen scholars could be gathered, paying ~~the~~ one rupee a month as tuition, or about one eighth of the monthly expense. This seems very fair on paper, & in Jaffna the mission village schools easily collect double that number of scholars. But it shows the great indifference of the people to education that in the villages visited we scarcely heard of a school, & actually found but one, & that poorly four scholars, of low caste, but taught by a high caste master. In the towns of the villages where we have congregations can I establish a school which would not be so small as to seem a mockery. In these circumstances our Station School is our only hope for the education of the children of the Christians.

Truly yours.

W. B. Capron.

Kodi Kanal
Rec'd July 22 1870.

Kodi Kānal, Amer. Madura Mission.
So. India, May 11. 1870.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

Our Mission meeting having been appointed to take place a week earlier than usual, has adjourned before the usual date of assembling. We met on Wednesday, May 4, & adjourned on Monday, May 9. All the brethren were present, & all the ladies, except Mrs. Taylor & Miss Pollock, who were spending the hot months at the sea side instead of at the Sanitarium, & Mrs. Palmer, who had just returned from the Sanitarium to Madura.

We had heard before the meeting of the arrival of Mr. Rendall & his party at Madras — (on Thursday April, 28,) & we have reason to suppose that he & his daughter will reach Dindigul today, on their way to Madura. We shall all give them a very hearty welcome.

It was a painful reminder to us of your prolonged illness that we had no letter from you except the printed circular of Feb. 1, which, by the way,

will receive attention. We long to hear of your entire restoration to health.

Beside the estimates, two subjects occupied a good deal of time at this meeting. The first was the mode of supplying the Seminary & several of the stations in consequence of the recent change in our plans for the Seminary & the expected return of both Mr. Rendall & Mr. Tracy. At the time of our January discussion & action we supposed it impossible that Mr. Tracy should return to the Mission, at least for a year or two, & Mr. Washburn was unwilling to proceed to his post in the Theological School unless the Mission distinctly reaffirmed their action. I give the result as worded in the Minutes.

"After further discussion in Committee of the whole, voted, To reaffirm the whole action of the Mission in reference to the Seminary as recorded in the minutes of the January meeting. Also that Bro. Rendall be stationed at Battalagunda, to have charge of the station from the time of Bro. Washburn's removal to Pasumalai; that Bro. Penfield be stationed at Periaculam from the time of the arrival of Bro. Tracy; & that

Bro. Tracy upon his arrival be stationed at Tirupuvanam. The charge of the Pulney station was committed to Bro. Rendall".

You will rightly infer that the removal of Mr. Penfield from Tirupuvanam to Periaculam is in anticipation of the return of Mr. & Mrs. Noyes to the United States at the beginning of another year.

It was one part of the scheme proposed in January "that the Madura Female Boarding School become, when these changes are made, a Station School; & that what is the Mission Female Seminary be associated with the Theological School under the care of Miss Smith at Pasumalai." But as it will take some time to make the necessary preparations in Pasumalai Miss Smith expressed a desire to return to her former post for a few weeks, but with permission to make certain changes in the school, in anticipation of taking the older pupils with her to Pasumalai. It was accordingly voted, "That the Girls Boarding School be allowed to remain in Madura for three months, or until arrangements be made at Pasumalai for its removal. Also that the number of pupils be reduced to thirty, & none under twelve years of age

be received."

In accordance with the plan of having only a station school in Madura in place of the present Girls Boarding School, the same sum is entered under this head for Madura as for other stations in the Estimates for 1871.

Mrs. Chandler has asked the Women's Board of Missions to send a young lady from the United States - not for this school, but "to assist in the work among the native women" of Madura. Her letter is sent with the approval of the Mission.

This brings me to the second of the two subjects which occupied a good deal of time in discussion at our meeting - the question what should be done with Miss Hartley. It was 'coming events casting their shadows before', which more than any thing else made us pass the somewhat impatient resolution of last year, "that we deem it inexpedient that more young ladies be sent to the Mission except upon previous consultation with the Mission." Since that time Miss Hartley has shown herself to be of so irascible a temper that her stay among us is certainly most unadvisable. The only

place now open to her at all willingly is Mandapasalai, but the Mission would not impose on Miss Pollock's gentleness & Christian charity by sending her such an associate.

The resolution which I am about to copy, & which I have sent to Miss Hartley today, may be said to have passed unanimously. Mr. Noyes, who refrained from voting for the resolution, said distinctly that he approved of it, & Mr. Taylor said that under the circumstances he saw no other course to pursue. He would have given her a home in Mandapasalai if the Mission had consented.

I now copy the resolution, or rather two resolutions which should go together.

"Brethren Herrick, Noyes & Taylor were appointed a committee to confer with Miss Hartley in regard to her position & relation to the Mission" (Minutes of May, 5.)

"After hearing the report of the committee appointed yesterday, & after several hours of conference upon the subject, voted, That the Secretary request the Prudential Committee to recall Miss Hartley on account of manifest inability

to live & work harmoniously with the Mission". (minutes of May 6.)

I hope to send you our Estimates for 1871 by the next mail.

Yours truly -

W. B. Capron, Esq.

Rhode Island, May 11, 1870.

Rec'd from Ackney 29.

P.O. P.S. 16

Kodi Kānal, Pulney Hills.
So. India, May 23. 1870.

Rev. N. G. Clark, D.D. Esq.

Dear Brother,

Our Estimates should be carefully framed upon a review & correction of the accounts of the previous year. I am sorry to say that the Estimates which I now inclose are simply a return to the estimates of last year, though with certain modifications which will be apparent. You will not have forgotten that the Prudential Committee cut us down Rs4000 from last years estimates in the three departments of the Theological School, Village Catechists, & Village Schools. Though this reduction was accepted cheerfully by nearly all the Mission, as you must have heard sufficiently in private letters, no one volunteered to let his estimates for catechists & schools for a new year stand at the point of the reduced appropriations for the present year — perhaps fearing that the knife might again be applied.

In explaining the new Estimates I shall

therefore compare them with the Estimates for 1869, instead of the Estimates for 1870, & shall have to show you, as I did last year, that though there is an advance in the total of the Estimates there is no advance at all in what may be called the native department, but solely in the department which embraces the salaries & various expenditure for the missionaries.

Let me then first compare the Estimates for 1869 & 1871 with reference to the expenditure in the native department.

Comparison of Estimates for 1869 & 1871. Nat. Department.	Reduction.	Advanced.	Remarks.
	Rs.	Rs.	
Pastors.	— 680		This shows a
Catechists.		+363	reduction of R41
Bible Readers. (new)		+675	which would have
Theological School.	—1306		been R541, but for
Female Seminary.	—1116		a reason which
Station Schools.		+766	I will shortly
Day Schools.		+114	mention, the
Village Schools.	—163		extra R500, if
Building at Dispensary.		+750	granted, will
Dispensary.	—120		
Medical Class.		+176	probably not be
Church at Nat Gate.		+500	expended.
Balance Reduction R41.	3385	3344	

Let us now compare the estimates for these two years, 1869-1871 in the department of expenditure for the Missionaries.

Comparision of estimates. 1869 & 1871. Expen. for Miss.	Reduction	Advance	Remarks.
	Rs.	Rs.	
Salaries.		+308	
Repairs at Stations.		+325	
Travelling.		+950	
Medical attendance.	-400		
Postage.	-40		
Stationery.		+95	
Vaccinators.	-66		
Watchmen.	-30		
Taxes.		+600	
Bazaar-preachers House.		+150	
Miscellaneous.		+75	
	-536	+2503	
		536	

Balance Advance, Rs. 1967.
deduct previous reduction, 41
Balance Advance estimates, Rs 1926.

Would that this advance were real. But I have to show you that the expected reduction of your force unless you send us new men will considerably reduce our expenditure for 1871 & that therefore these estimates, though

we could not have made them less under the circumstances, are so much too large. Mr. Noyes is expecting to return to the U.S. at the beginning of the year, & is making preparations for that event, though at the time of the meeting, & under the earnest solicitations of his brethren that he should remain a year or two longer, he could not fully make up his mind to go. Probably he left the question to Mrs. Noyes, who is a great sufferer from asthma, & who hopes for some relief in the change. The Mission put itself in the awkward position of voting Mr. Penfield to Periaculum, in anticipation of Mr. Noyes' leaving, & at the same time of placing Mr. Noyes' salary in the Estimates in the hope that he might conclude to stay. If Mr. Noyes leaves, the Estimates will prove incorrect by the amount of his salary, Rs. 2600, & some allowances, say in all Rs. 3000.

Again, we have placed Miss Hartley's salary (Rs. 800 + 200) in the Estimates, though requesting her recall. It is possible that you may be able, at the time

Madura May 18. 1870

Dear Bro. Capron

In a note, received yesterday, you refer to salary, in connection with the Estimates, & suggest that I might have had a conversation with the P. Committee ~~on the~~ respecting Mary's salary. There was nothing peculiar in her appointment by the Committee. She was received & accepted as a Missionary by the Committee, as all other young ladies are accepted

be arranged - for in the same way, viz through the "Woman Board"

A church in Chicago kindly undertake to raise her salary in full, I said nothing to the Committee nor they to me about the amount. I suppose however that the Committee will cheerfully grant what is paid to others.

As ever

Aff. Yours

P.S. Rev. Chandler tells me you are Chairman of the Committee on

of making your appropriations to correct the estimates in both these particulars.

This letter has been delayed by the necessity of consulting Mr. Rendall in regard to the estimate for salary for himself & his daughter. The salary of a single missionary is fixed, & the salary of a young lady, but as we had no precedent for the case of a young lady keeping house for her father, the Mission instructed me to leave the estimates open until I could find out from Mr. Rendall his wishes, & whether the question had been raised at the Missionary House. I inclose his reply. It is plain that he expects his daughters salary to be on the same footing as that of the other young ladies, & he adds that the full amount has been promised by a church in Chicago. I have filled out the estimates accordingly.

I have entered Mr. Tracy's salary in the estimates, though we do not yet hear of his sailing. Our action at the January meeting was taken in the full expectation that he could not return for a year or two,

if at all, but we rejoice to hear that he is in much better health, & to expect him back soon.

One other point remains to be explained. In the estimates for Building you will find, "Addition to the Madura Dispensary, for hospital accommodations - R1000." Dr. Palmer was expecting some aid from the Government for this object, viz he had been assured of receiving it would have put this estimate at R500. Since the meeting I hear that this aid has been distinctly promised, & that Dr. Palmer is to receive Rs. 1000 for the Mission Dispensary, & Mr. Chester Rs1500 for the Dispensary at Dindigul.

Rec'd July 26.

Resolution of Finance Committee

Yours truly -

M. B. Capron, Sec

(Private letter.) 217

Kodi Kānal, South India.

May 31. 1870.

Rev. N. G. Clark, D. D.

Your letter of April 4 is received, & a copy has gone into circulation. I rejoice to see your handwriting again, & a renewal of your correspondence. It has been very lonesome, with you gone from the Missionary House, & I thank the Lord for your return.

It is gratifying to hear of the the cordial approval of our new plans by the Prudential Committee, but I fear that they will expect too much. One thing you must not fail to understand in regard to the changes, though not much need be said about it on Miss Smith's account — viz. that what decided the question of establishing the Female Seminary at Pasumalai was, the Doctor's opinion (& the general fear) that Miss Smith would not have good health in Madura. On the question of the advisability of removing the Girls Boarding School to Pasumalai, under other circumstances, we should have been divided; but considering the state of Miss Smith's health the vote

became nearly unanimous. She has just returned to the plains in better health than for two years past, & should she remain as well for the next two or three months, it may seem best to take up again the question of a removal to Pasumalai, as partially suggested in your foot note.

It is within a week that we have heard of Mr. Tracy's sailing, & he must be now nearing Madras. We shall be glad to see him, but I am anxious to know how he receives the new plans. Certainly our unanimous action in Jan. in the expectation that he would not return at present seems providential.

Your hopes in regard to Miss Hartley are doomed to disappointment. She gave up her school two or three months since, with some intimation to the natives of a return to America, & I presume has desired that result. I hear that she expressed gratification at the Mission vote, & said that it was the kindest thing they had done for her, though on receiving a copy of the vote she reported that she had received her "bull of excommunication."

The alternative to her return to the U.S. was supplied by an invitation to Mandapasalai, to work with Miss Pollock, which the Mission entirely disapproved. She is, however, invited to Mandapasalai for a few months, & goes there to await your reply to the request of the Mission. She is quite impracticable, & the Mission vote is wise. Personally I would rather have had her stay until Brethren Noyes & Taylor were as satisfied as are the rest of her peevishness, but Mr. Noyes at least did not covet a trial of her, & said repeatedly that he would rather remain here two years longer than have her in their party on the voyage home.

I have Mr. Chapin's list (of April 5) of five S. School Donations & will attend to the business.

We are hoping to receive your little book "The Day Breaking, or Light in Dark Lands," by the next ship. It goes to my heart to think that this work, in addition to all the rest that you had to do, must have broken you down. What is the product of the Women's Board taking this S. S. correspondence & the Mission School Enterprise

off your hands. I was sorry after my letter of last July, suggesting that you pass all these matters over to that Society, to see that their act of incorporation is needlessly stringent. Woman's work is wherever she can do the work better than men, & not simply among her own sex. Unquestionably she is in her proper place in all schools whether for girls or boys.

But I earnestly hope that you will not waste time to burden yourself with the details of this S.S. correspondence, if they will consent to take it up. I can quite fancy that a letter or two from a Secretary of the M.B. Board would wake up some missionaries who you have failed to rouse, not to speak of doubling & quadrupling the donations from S. Schools. In my opinion they could & should double the total S.S. contributions to Foreign Missions every year for three years.

With much love to you

M.B. Capron.

Hold back your letter of July 26. Reply 16

Mānā Madura, Madura Mission,
So. India, Oct. 10. 1870.

Rev. N. G. Clark, D.D. Sec.

Dear Brother,

There was a proposition to postpone our September meeting on account of the prevalence of cholera in Madura & for once to hold a meeting in concert with the annual meeting of the Board in October. The disease, however, having abated, we came together according to our previous plan with our helpers, — a thinner attendance than usual, & those from the more distant stations anxious to return on account of cholera in the villages. Indeed this was made the reason for shortening the meeting with our helpers by three or four days, & omitting all but the most public exercises.

Our business meeting occupied three days, commencing Tuesday, Sept. 13, & closing Saturday, Sept. 17. Nearly all the members of the Mission were present. Mrs. Noyes was upon the Hills with her children, (She now comes

to the plains at this season) & Miss Hartley was of her own choice at Mandapasālai. Nearly all were in their usual health. Mr. Tracy only, & he just returned from a visit home, was so ill that in other circumstances all would have urged his immediate departure for the United States. He had a very severe attack of illness in the Red Sea & appears to possess but little rallying power. He certainly had not known how unequal he was to the duties of an outstation & by the Doctor's advice his appointment to Tirupuvanam was cancelled & he was permitted to reside in Madura for the present, it being added, "with a view to engaging in literary work & in efforts to reach the more educated classes of the city."

As Mr. Penfield had already removed to Periaculam & it was still expected that Mr. Noyes' place would require to be supplied at the beginning of the year the Tirupuvanam station was placed again in my charge, the Mélur station in charge of Mr. Chandler.

The new Theological School, having been opened in June, was under good headway in September, with twenty students. The necessary changes for the Female Seminary had also been completed, & the School removed there from Madura with the special purpose of avoiding a re-opening of the discussion at the meeting. A decided majority of the Mission have been in favor of the removal from the first suggestion of these changes, & are very hopeful of good results. You will no doubt have gathered from Mr. Washburn's letters & Miss Smith's, particulars of the working of the new plans.

Your letter of April 4, first presented to the Mission at the late meeting, though previously circulated in copy, was in part your very cheering response to our action in January.

The transfer of the Ramnad Mission, as you have already heard, failed on account of your unreadiness to assume the burden of the large Eng. School in the town of Ramnad. The result is that the S.P.G. take up the work with new energy. They are to build

a new school house, for which in addition to aid from the government they have obtained Rs. 3000 of subscriptions from the people.

Miss Hartley's school for high caste girls, which went down in April, I think, has been taken up again by Mrs Chandler at considerably less expense, but with no look towards self-support. There is as yet too great indifference to female education to permit anything worth speaking of to be collected in the way of fees.

Mr. Treat's letter of June 29 was also read at this meeting with the accompanying resolutions of the Prudential Committee, of May 17, adopted after the visit of the N.S. Assembly's Committee of conference. The mission instructed me to say that we rejoice to have the confidence & affection of the Prudential Committee & that we are glad to hear of the harmonious way in which the business of separation (Presb. & Cong.) has been transacted thus far. The Presbyterians of our number seem disinclined

to separate from us unless much more can be done thereby for the thorough working of this District. But if it is hard to conduct one mission harmoniously it would be much harder to conduct two side by side, & what was gained in numbers might be lost in moral power.

Within the Mission we have long been accustomed to a division into station districts & have worked the most harmoniously when the most distinctly separate. On the same principle the city of Madura has just been divided & Mr. Chandler & Dr. Palmer, with reference to Mrs. Chandler's & Mrs. Palmer's work among native women & in heathen girls schools.

It was resolved at the late meeting to abandon one half of the recitational exercises of these annual meetings in order to give more time to various objects of public interest & benefit. We have long had a Home Missionary Society, & are now prepared to take up other objects. I may add also that our plan of recitations belongs to the catechist system, & must eventually

give way, when the catechists give place to evangelists & pastors.

An appeal from the West Gate church (Rev. Mr. Rowland, pastor) against the injustice of the Native Evangelical Society's Committee (Home Miss.) well illustrates native character & the tortuous road towards self support. This document of ten pages foolscap is before me — the composition of a teacher in the Government School, who receives a salary of Rs80 a month & gives one eightieth of it (Rs1) to the West Gate Church. The amount of it all is this. Pastor Rowland was last year receiving Rs 23, of which the church paid Rs8, & the Nat. Evang. Soc. Rs. 15. This year the church nobly resolved to advance fifty per cent — viz. to Rs 12, & only asked the Society to advance twenty per cent, viz to Rs 18, & thus raise the pastors salary to the respectable figure of Rs 30. The Nat. Evang. Society's Committee did not see it in this light, but on the other hand had struck upon the idea that they could vote away only what they had in hand, & a careful computation

showed that Pastor Rowlands share would be Rs 10 a month. There was a deadlock, & it was only after a long conference of a committee of the Mission with the principal members of the church, & then with the Business Com. of the Nat. Ev. Soc, & after hard feeling & hard speaking, that comparative peace was restored. The church was held to its Rs 12. The Society fell from Rs 15 to Rs 13, & Rs 2 were added to the Pastors salary.

It is very easy to see that this violence of feeling, if properly managed, may conduce to the furtherance of the gospel. When the church shall come to pay more than half of their pastors salary they may say in some fit of passion, "Let us pay the whole of the salary, & cut loose from this bondage to a committee & the thing will be done." That one man could pay the whole of the pastor's salary & still have twice as much left for himself. And if for some reason his salary should be cut down Rs 25 a month he would be only too glad to hold on to the post. Self support will certainly gain the day if we can establish the custom of giving a tenth in benevolence

Mr. Henry Silva's position was so anomalous & so reproachful to the Mission — being thrown out of employment, but not condemned, that he was offered a new investigation before a Committee of the Native pastors, & the Mission would abide by the decision. Mr. Silva consented, & the pastors met for the purpose in June. I need not say how satisfactorily, or unsatisfactorily, they proceeded with the investigation — (they undoubtedly gained some valuable experience —) but they reported that they did not believe Mr. Silva to be guilty of the principal charge (immorality) & they saw no obstacle to his being again employed by the Mission. The Mission voted the report of the Committee of native pastors to be a satisfactory adjustment of the case, & Mr. Chandler had leave to employ Mr. Silva at Rs. 25. Mr. Taylor entered his protest to both these votes.

A resolution was passed that "the unexpended balance for catechists & village schoolmasters is to be appropriated to

make up the wages of the catechists & school masters of stations where the wages were reduced. Such a balance will undoubtedly be found when the accounts of the different stations come in.

Your letter of Aug 16 was received on the 7th of the present month. I sent an extract to Miss Hartley (all that related to her) & put a copy of the whole letter in circulation, directing it first to Maundapasalai. A new vote in her case cannot well be taken before the January meeting.

You inquire whether Mrs. Chandler will receive the young lady she asks for into her family. She will no doubt reply to you that she had no other thought.

You inquire also about the Mission's approval of Miss Pollock's request for an associate. Miss Pollock asked first for Miss Hartley, & had instructed Mr. Taylor to present the second request only in case the first was declined. There was an informal vote taken that it was not best for Miss Hartley to go there, preceding the vote for her recall; but all

that I can say at present of the second request is that it was not then sanctioned, & it will have to lie over till January.

The Honolulu papers, giving an account of the jubilee were safely received & were full of interest. We rejoice in your privilege of being present & letting your voice be heard on that occasion. We long to hear of your complete restoration to health, & to the more easy performance of your duties.

Yours truly,
W. B. Capron

Hana, Maui, Hawaiian Islands, Oct. 10. 1870.

Rec. Dec. 29
Ans. Jan 28.

(Stated letter) 219

Mānā Madura.

So. India, Oct. 28. 1870.

Rev. N. G. Clark, D. D. Secy.

"I feel disappointed to have arranged for a week at home in certain expectation of the rains, & then to have seen a week of splendid weather lost to touring & the itinerary. This weather is, of course, most disastrous to cultivation, & I am told that at the last weekly fair the people began to bring in the withered rice-stalks to sell for straw. If the whole district were like the region just about us there would be a repetition of the famine. But one need not go far to learn that other parts of the district have fared better, & we are too near the plentiful harvest of last year to admit of much suffering.

"On my return from the Hills, all of us — myself & the catechists — went heartily into the itinerary, & carried out our long-talked-of plan of whitewashing the station Eastward to the sea at Tuticorin. It was an inspiriting, & in the result a satisfactory enterprise, though half of the helpers

got sick on the way, & I was reported to have died of cholera. This ~~that~~ was a malicious rumor, started by a man who had been making a petition to his swámies that some evil might befall us for pitching our tent on his sacred premises. The people of Káliárkoil opened their eyes with astonishment when I presented myself in the bazaar ~~st~~ for a preach~~ment~~ing on my return.

"I fear that I shall be obliged to drop one congregation in making out the statistics for this year. It is not encouraging to see losses no corresponding gains, but the losses may be ~~continued~~ repeated as long as we continue to report in the number of the Christians those who have so little intelligence & so little true knowledge of Christianity. I have no doubt of having them back again sometime as they have many relatives with us.

"The Sivagánga station at least holds its own. I have sent the Principal catechist of the Theological School, in the hope that he may receive a baptism of the Holy Spirit. In ~~that~~ station, & in Máná Madura, I must see

a few more helpers, & not as catechists for the congregations, & but for general work in preaching to the heathen, & in the distribution of books & tracts."/

For Mānāmadura only I shall find it hard to keep within my appropriations for Catechists, while I cannot but think that it would be a wise economy to give me the control of twice the number of native helpers for the evangelical work of these two eastern stations.

"I rejoice by the help of our tent to be able to show better results in the line of preaching & the distribution of books & tracts. The itinerancy is hard work, but the helpers come home from it inspirited, & I believe that the more they are out in the field the happier they are.

The charge of the Tirupuvanam station has suddenly added to the number of helpers at my command for tent work, & there is no difficulty now in making up a sufficient company of helpers for any expedition that I am ready for myself. But this is not fair to the station of Tirupuvanam, which ought to have

a missionary of its own, an efficient corps of men. I trust that it is but a temporary arrangement - putting the station in my charge. & that Mr. Gray, who at the time of the last meeting was evidently unable to undertake the care of a station, & whose appointment there was thereupon canceled, will soon feel equal to the care, & by his moral presence at least will render us also help who are further on.

Pray for us, & especially that we may receive the blessing of the Holy Spirit.

The station school is prosperous.

Affy - Yours
W. B. Capen

Mauch Chunk, Pa.
Rec'd March 14th 1871.
Rec'd 15.

(Private letter.) 220

Máná Madura

So. India, Oct. 29. 1870.

Dear Brother,

I have never written you before under so much restraint as in the accompanying letter as see. If you can have the relief of a private letter, the official letter may be stiff & precise ad libitum. But one cannot write you privately if you are shut up in Vermont, or cruising in the Pacific for health. I assure you that whenever you are away from your desk on account of illness, you are missed here scarcely less than at the Missionary House.

It added perhaps to Mr. Tracy's prostration that he was greatly disappointed & grieved to be shut out of his former home & position, & to be put in charge of an outstation, for the active life of which his strength was quite inadequate. It was very hard indeed for us to sit under the reproach of unkindness, but the Mission action in regard to the Theological School had been taken according to our best judgment at the time, & it could not well be reversed.

Mr. & Mrs. Chandler have been almost alone in their opposition to the removal of the Boarding School from Madura. The removal of the school has seemed to them a great injustice to the Madura station, & perilous in itself, & they have

Madura, Oct. 29. 1870.

struggled against it, at an expense of personal feeling which it will take time to recover from. For example, they so insisted that the Madura Girls Boarding School could not cease to be, & only a station school be granted them that they declined to ask for a station school in the estimates for another year. And yet they ~~they~~ already have a station school for girls in operation, & could not be without it.

Some went for the removal to Pasumalai with sole reference to Miss Smith's health & satisfaction in her work, & thought that with the changes resolved upon in regard to the character of the school, it did not make any essential difference where it was located. You will not suppose that no heed was given to the foot note of your letter of April 4, suggesting that the change of plan of the Boarding School did not require its removal from Madura. It was plain to see that you only wished the subject to be fully considered, & that you would be satisfied to know that the prevailing opinion was decidedly in favor of Pasumalai.

I suspect that the Mission will be rather chary of opposing Miss Pollock's request for an associate. She has unfortunately been cherishing the idea that she was not well received among us, & her work not sufficiently encouraged, & she

closed a long & earnest, & interesting communication to the Mission with a caution that we should not be like those to whom Christ said, "Ye entered not in yourselves, & them that were entering in ye hindered."

Well, now, whether that was deserved or not, it is very serious language, & requires some explanation. There is no doubt that the average attitude of mind among us in the expectation of Mr. Taylor's party in Jan. 1868, was one of incredulity, but I disbelieve that there was anything else than kindness of feeling & good wishes, & readiness to help in any way which might be acceptable. Miss Pollock is showing us that she can be useful in Mandapasalai, & we rejoice. But at first we should have supposed it of more importance to have an associate with Miss Smith in the boarding school, & from that basis to initiate work among the women of Madura. We should have seen also a chance for work in Dindigul, if Mrs. Chester had asked for help. But we wondered what a young lady would do at any other station, even at Mandapasalai, without encroaching on the duties of the missionary's wife. And if Mrs. Taylor had much less physical strength for labor than others, she had brought out her daughter to more than make up the deficiency.

But Miss Pollock has been working quietly & faithfully, according to her health, & the incredulity is passing away. We had not

taken into account the considerable number of Christian congregations in the vicinity of Mandapasálai, & the new & encouraging willingness of heathen women there & elsewhere to hear the gospel.

But it will be asked, "Why two young ladies in the same place, for that special work? If it is supposed that two could tour itinerate together more safely, & to any considerable amount, being absent from home for days together, & living as missionaries do - in mud houses & tents & under shady trees, I do not believe it. If, on the other hand, it is expected to visit chiefly within ten or twelve miles of the station, being absent at most but a night, & only two or three times a year to visit the more distant Christian congregations, where the shelter of good prayer houses would allow comparative comfort - it would seem that for all the nearer visits a well educated native woman would be all the company that Miss Pollock would desire, while for the occasional long tours, even for the absence of a night, Miss Taylor is at hand to accompany her. I take pleasure in assuring you that Miss Taylor is developing finely as she passes out of girlhood, & it has some significance that Miss Pollock is quite satisfied with Miss Hartley, who cannot speak the language, & so can be little but a guard, & overlooks Miss Taylor who speaks

the language beautifully, & who, as a young lady would say, is dying to have a hand in such work. Is it probable that a third young lady in the family would find equal harmony, & accomplish much more good? I write tremblingly, & deprecate being thought one of the lawyers to whom the old rebuke would be pertinent.

I fear that my report of the resolution in regard to the unexpended balance for catechists & village schools will fail to convey much meaning to your mind, & of course I failed to say in that letter that in my opinion it did away with nearly all the good which could have been hoped for from the reduction in your appropriations for these objects.

One way to meet the reduction was to take in sail – to cut off unsatisfactory helpers, to readjust ones forces, & to take advantage of the opportunity of sending a man or two to the newly opened Theological School. Another was to take in no sail – rather to crowd sail, & to consider retrenchment as totally a disaster – to call ones helpers together & to say in substance, "We are cut down. Shall I dismiss some of you, or shall we bear it together? You will have to lose an anna or an anna & a half in the rupee; but I will lose the same from my salary, & at the end of the year if there is any way of making up the amount we will all rejoice together". Of course certain mission-

aries always come prudently within their appropriations. The smaller stations also are provided with appropriations with reference to growth — an extra catechist, or two additional schools — which they usually fail to spend. Thus the unexpended balance for several stations will easily make up the reduction of wages in two stations, & how could it be refused? But it is improbable that we shall make much progress toward self-support while we follow so different lines of policy in the expenditure of money.

Miss Hartley's response to the extract from your letter, sent without note or comment, was, (upon a scrap of paper)

"Mandapasalai Oct. 13. 1870.

Rev. N. B. Leaphon,

When and how do you expect me to go home?"

(Signed) C. Hartley.

I should infer from that that she was not expecting to remain in the country any longer than is necessary; but in the presence of such a champion of woman's rights I hardly dare to have an opinion on the subject. If she chooses to go Mr. Noyes' return with his family affords a convenient opportunity for her to leave us early in 1870. Very affy yours

Rev. M. G. Clark, D.D. N. B. Leaphon

Manapadura, Oct. 29. 1870.
Recd Dec. 29.
Ans.

(Private Letter) 221

Mission Madura, Madura Miss.
So. India, Dec. 30. 1870.

Rev. N. G. Clark, D. D. Secy.

Dear Brother,

Yours of Oct. 29, with the appropriations, was received by the last mail, Dec 23, of course in abundant season for our annual meeting, which commences on the 10th proximo. We certainly have occasion to rejoice that in the present circumstances of the Board — the withdrawal of so many contributors — the Prudential Committee have the courage to make as liberal appropriations as in the previous year. We trust that their confidence in the remaining constituency of the Board will be found not to have been misplaced.

The Mission will hear with astonishment your question, "If Dr. Wyckoff call, sanctioned by the Mission for an associate for Miss Poll[illegible]ock?" You must be mistaken, or some one has written you in a very unguarded manner, since the Mission at their meeting in May, very distinctly failed to sanction the call for another lady from America for Mandapesalai, received the request that Miss Hartley might be sent there as a companion for Miss Poll[illegible]ock. I fancy that you ask the question, "What does Miss Taylor do, not in ignorance of what she is doing, but in half suggestion that she ought to be an available companion for

Miss Pollock, & this is my own opinion. Miss
Taylor is teaching in the station school, b
it cannot be wise for her to be tied down to
work which a native could do as well (with
proper supervision) & the school ought to be so
managed that with Mrs. Taylor at home for the
general oversight, her daughter could be spa
as often as necessary, to accompany Miss Pol

You inquire, "How do you happen to have so
many pupils in the station school at Tirumangalam?"

The original proportion with regard to the
tion schools (See Dr. Anderson's letter of Jan.
was, to allow each missionary occupying a sta
tion, if he desired it, & the Mission judged
expedient, to have a small Boarding
of boys or girls, or both, with an appropriation of
from the Prudential Committee for the
of eight pupils only, but it was added,
"6. The Mission may arrange the course
of study in some one of the Station Boarding
Schools for boys - should it deem the most
expedient - with special reference to the higher
education, in that school to expect pe
uniary provision for a native teacher, & for
as many as twenty pupils".

This is the Station School of 20, located at
Tirumangalam as the most central & satisfactory
place in the Mission, but which waited long to
opened on account of Mrs. Herrick's detention in Pasu
It consists of boys only.

Yours truly -
W. B. Capron

Rec'd Mar. 1847

Mānāmadura, Madura Mission,
So. India Jan. 23. 1871.

Rev. N. G. Clark, D. D. Sec.

Dear Brother,

I wrote you, under date of Dec 30, a letter which I was too much interrupted to copy, which I have only just now mailed to you with my stated letter of Oct. 28, & a letter to the S. School in Oswell, N.

The annual meeting was to have been held in Trimmangalam, but was changed to Madura at the Doctor's suggestion, on account of the illness of Mrs. Herrick. It commenced on Tuesday Jan. 10, & adjourned on Monday Jan 17.

All the members of the Mission were present with their families, but it was impossible for us all to meet together, on account of the illness of several. Mr. Taylor was confined to his bed during the whole time of the meeting, & is hardly yet out of danger. The cause a chronic diarrhea, brought on by overdoing on New Year's. Mrs. Palmer was also confined to her room for the most of the meeting by fever, the result again of overdoing. And Miss Smith became, from a similar reason. Others were about

as usual. Mrs. Noyes better than usual, perhaps under the exhilarating effect of a change of scene, & preparations for their homeward journey.

In saying that all were present I forgot Mrs Hartley, who had passed through Madura by posted bullocks, on her way from Mandapasalai out of the Mission, without stopping for a Good bye to any body. The Mission might have satisfied themselves by observing that she had settled the question of remaining with us in the negative, but to make sure of satisfying the Prudential Committee they voted, "We see no reason for changing the opinion expressed by us in the vote in May in regard to the recall of Mrs Hartley."

You will look for an account of this meeting first of all, I suspect, to learn how the reductions in appropriations were received, & you will certainly be disappointed at the result. The reductions were not only much regretted, but there was a disposition to protest against them which is only mildly expressed in the following resolution, "That the Secretary be requested to remonstrate with Dr. Clark against the idea that we can initiate reductions, or bear them except upon the imperative reason of a

want of funds. Even with an earnest effort toward self-support, it is our wish to extend our work, though it require a still larger expenditure of money."

And the eagerness of the Mission to avail themselves of the whole amount appropriated was quite in keeping with the above resolution. I have never known the appropriations to be more closely divided up at the first meeting of the year, while in two instances we adopted the novel plan of voting sums of money from the unexpended balance of the year, which of course cannot be ascertained till the beginning of 1872.

The Mission passed also the following resolution which Mr. Chester has no doubt already sent you, asking for an additional grant, "Resolved, that the Mission concur in the proposition of Mr. Chester to apply to the Prudential Committee for a monthly grant of Rs. seventy five for the Dindigul Dispensary & English School for the year 1871, & hereby express their willingness to sanction the grant if made by the Prudential Committee."

The last part of this resolution greatly weakens its force. It would be strange indeed if the

Mission should express an unwillingness to sanction a grant of the Prudential Committee. I cannot think therefore that the resolution has quite the force of a regular estimate, nor that there could have been much hope that after cutting down the schools of the Mission R1000 you would give so much of the money to the schools of a single Station, & that one the best provided for by the Mission.

I will quote another vote just here because it completes the history of a transaction which you cannot have forgotten, though perhaps you never understood its meaning. "R150 additional were granted to Bro. Chester from the unexpended balance for 1870 for his Station Day School." (i.e. for his English School.) This is a practical recovery of the R144 which he lost by a hasty resolution, which he required to be sent you from the Minutes of Sept. 1869, & to which you replied that the change might be made as requested, & the money remain in the Treasury?

Another important subject which came up was the designation of Miss Ashley. We were all

much surprised that you had in some way received the impression that we approved of the call for another young lady for Mandapesálai. I did not observe that any one of the brethren in the least degree admitted the thought that it was time yet to send a third young lady to Mandapesalai, & though Mr. Taylor was unable to be present & to speak for himself, I am sure that nothing which he could have said would have changed the vote. It was as follows. "That the secretary be requested to inform Dr Clark that he was labouring under a misapprehension in supposing that the request of Miss Pollock for another young lady from America was sanctioned by the Mission. It is hoped that Miss Ashley may be sent out with the expectation of engaging in work in the city of Madura for which a young lady was asked at the May meeting."

Mr Taylor requested that this action might be modified by adding something like the following, "But if Miss Ashley has been appointed with the expectation of going to Mandapesalai, & decidedly prefers that, we shall acquiesce, & request that another [young lady] be sent for Madura."

This was not agreed to, & certainly Miss Ashley, if she has not yet sailed, should be informed of the state of the case. I sincerely hope, however, that she will be assured of a hearty welcome to our circle, & to work for which she is needed, & in which she will find as we think more satisfaction than in the villages of an outstation. Her sister, Mrs. Yorke, is a sufficient pledge of what she also will be among us if she concludes to come.

Mr. Tracy was so much better, up to the time of the meeting, that he was again stationed at Trichinopoly, & with Mr. Herrick's full consent & approval the Station School of 20 was transferred from Trimangalam to Trichinopoly. Mr. Herrick has felt obliged to conduct this school for the satisfaction of the Mission on altogether a higher scale (with English, &c.) than he at all desired for the best good of his own station. It was not expected that Mr. Tracy would be able to teach at all & therefore he will have more leisure to look after such a school. A committee was appointed to report on the object of the school & a course of studies.

Tracy's station

Station school.

Mr. Noyes resigned the care of his station & the Sanitarium, & Mr. Penfield was left in entire charge. A large field, large expenditure & great responsibility.

We were glad to receive at this meeting a petition from the Church in Kambam for a native pastor, with a promise to pay one fourth of his salary.

Mr. Penfield presented the Annual letter — a return I am happy to say to the proper form & a report of the Mission.

A new edition of our Hymn Book was announced to be through the press — as great a thing for the Tamil Church as the publication of "Watts & Select" to the church of New England. It is the native metres vs. English tunes, & the native metres have carried the day, except in places where the Missionaries are still contented to do the singing & the natives to listen.

Miss Pollock was reported to have passed her second examination in Tamil in a very creditable manner.

Mr. Rendall strongly objected to the thought

that his daughter had come out to keep house for him, but he not only did not press the question of his salary, but he did not avail himself of the first estimate & appropriation. The Mission generally were with you in the opinion that the salary of a missionary & his daughter should be the same as that of a married missionary, but if Mr. Rendall had shown the least persistency in the matter they would have voted him the larger sum without any question

The above question of salary, & your intimation that if Miss Rendall were an independent Missionary she might be expected to go where the Mission judged best for the cause, with the opinion of Mr. Taylor, & perhaps others, that the young ladies come out with the expectation of finding a home in some particular family, & are not to be moved about at the direction of the Mission, induced Mr. Rendall to move for a committee to consider the work of the young ladies, & their relation to the Mission. It seems almost necessary to assure you again that the young ladies

who are sent us will find a hearty welcome, — but at the same time be careful not to go too fast & too far.

I ought to have mentioned that Mr. Rendall is chairman for the year.

Bro. Bissell of the Mahratta mission was with us, & with your endorsement of the plan, persuaded us to vote a visit of some of your number in return.

I come last, but with no exultation, except in the prolonged mercy of God, & sadly with satisfaction, except in the unanimity & kindness of the advice of the missions, to the following vote in relation to myself & Mrs. Capron.

"With reference to a question of Bro. Capron as to the advisability of his asking a furlough after fifteen years residence in India, [i.e. in Mar. 1872.] there was a unanimous expression of opinion in favor of his doing so, concurred in entirely by Dr. Palmer, & it was voted that Bro. Capron be advised to commence an early correspondence with the Prudential Committee to this end."

I had not thought to ask permission to

write to the Prudential Committee on this subject till the May Meeting, & then to request a furlough on the ground that Mrs. Capron's health required the change; but the desire to know whether the plan would meet with the approval of the Mission before I should commit myself to a single act of preparation, & a thought that you ought to have early information of our possible plans, led me to broach the subject now — & the subject once before. The brethren committed themselves to an affirmative in a most unmistakeable manner. One said, in general terms, that a missionary to India should have an offer to take a furlough at the end of twelve years. Another said that no missionary should be permitted to remain in India more than fifteen years without a furlough; while other took up the question in its relation to us personally, & expressed the opinion that we ought without doubt to lay our plans for a visit home at the time proposed.

Yours truly,

M. B. Capron, Esq.

Board to Capron. Jan. 23, 1843.

Board to Capron. March 28, 1843.

Just near Paramagudi, 15 m. S.E. of
Mänämadura, So India, Feb. 10. 1871

Rev. A. G. Clark, D.D. Secy.

Dear Brother,

When writing you the other day of the illness of Mr. Taylor, I little thought that we should so soon hear of his death. Though matters looked somewhat discouraging at the close of our ~~annual~~ meeting, it was hoped that a removal to the Hills would give a favorable turn to his disease, & that he would soon recover. But our hopes were not to be realized. A visit to the Sanitarium is not an infallible remedy for disease; his repeated recovery from severe illness was not a surety that he would again be restored to health; the remarkable exemption of the members of our Mission from death must have a limit. Mr. Taylor failed rapidly from the time of reaching the Hills, & died about 4 A.M. of Friday, Feb. 3. Aged 57 & 8 //

Mrs. Taylor was with her husband, but his daughter, who had returned to Mandapesälai from the annual meeting in the expectation that her parents would be detained only a few days in Madura was summoned too late to see

his father in life, or be present at the funeral.
May our kind heavenly Father sustain our sister & her daughter in their sorrow & prepare the children at home for the very sad news which is on its way to them.

"The loss to our mission, according to our way of viewing things, is irreparable. I see not how his place can be supplied at all from the force of missionaries now on the ground & years of delay are years of disaster.

"With the exception of Mr. Tracy, Mr. Taylor was our oldest missionary, having arrived at Madura in Oct. 1844. And it may be said that the position which he held by age he held also in most other respects, having the experience & the influence of an active, laborious, faithful, & successful missionary. No other member of our mission has had the privilege of seeing so many congregations, & receiving so many converts to the church. The station of Mandapasálai, embracing 1700 native Christians & nearly 300 members of this church has been built up almost wholly under his eye, & may be said to be the reward of his zeal & fidelity.

"One who attempts to sum up Mr. Taylor's character will not fail to mention, that he had large natural abilities just to go with it. He had a decidedly metaphysical turn of mind, which was conspicuous in his preaching & upon which it would not be strange if he prided himself. But I take more pleasure in remembering that he was a humble, patient, praying laborer in the vineyard of the Lord. He was a man who lived near to Christ by prayer & the study of the scriptures, as one could readily observe who listened to his prayers, or to his discourses, or his remarks in social meetings, or his conversations with the heathen. He was particularly happy in his occasional exposition of scripture, in his addresses at the Communion table, & in expression of sympathy & counsel in time of sorrow. I never have heard addresses which I should be more glad to reproduce than some of his to our missionary circle when we sat together at the table of our Lord."

Affectionately yours
W. B. Capron.

Yent, near Vallakulam.
15 m. S. of Mānāmadura
So. India, Feb. 24. 1871.

Rev. A. G. Clark, D. D. Sec.

Dear Brother,

I mentioned to you that the mission had by vote approved of my asking a furlough, but the request which I should have sent you soon after, in accordance with their advice, was interrupted by the death of Bro. Taylor. When our number was thus broken in upon, was it a time to be asking for relief from work?

But it appears as if the station of Mandapasālai would be provided for, temporarily at least, without the need of my help, & probably it is unwise to wait for a time to come when it would be more easy to spare us than at present.

The ground on which I would ask a furlough for myself & Mrs. Capron, at the end of fifteen years from our arrival in India, is that while our health is only measurably impaired by our residence in the tropics, a prudent economy of life & health requires

that we should take such a furlough soon if we would return for a further period of efficient labor. Even by the plan proposed I shall be fifty years of age before I am ready to return.

Though the Doctor would hardly be justified in giving us a sick certificate, I have no doubt myself that both of us ought to go, nor that, on the other hand, if Mrs. Capron remained till a sick certificate would come in play, she would remain "the year too long". I gathered that this was the Doctors opinion in his remarks upon the subject before the Mission, when he very correctly represented Mrs. Capron as suffering from nervous debility. She has naturally a good constitution, & may hope to recover her strength fully at home — perhaps even in the change of scene & the bracing air of a voyage home — & return at an early day; while an actual breakdown might render her return to India of very doubtful expediency.

I should mention that our children have reached an age when they must be removed to a cooler climate. The elder ought

to have been sent this year but for the hope that she might stay another year, & go with her parents.

My expectation is that my station will be left unoccupied in my absence, there being but few congregations, & my work being principally preaching to the heathen; & ipso, it makes but little difference when we leave. But I have always maintained that while a station must suffer in the absence of its missionary, & in charge of some one more remote, & less acquainted with it, & less at leisure to look after it, yet the misfortune was mitigated by the fact that the missionary was only absent for a furlough, & might be expected to return. If a young missionary can supply the place of an older brother, & expect the same to be done for himself by some one else in turn, well & good. But I would not have a smaller station broken up to supply a larger, nor, in the present case, any station broken up to supply my own. Let us feel that we have left our work but temporarily, & let us have a place in the thoughts

of the people by their expectation of our return.

Yours truly -
W. B. Carson.

Pallahallaman, Feb. 24. 1871.
Rec'd Apr. 17th
Affairs in Kiowa Reach 22. 1871
Aug. 4. '71

Tent "Hartford Independent"
32 miles East of Mäna Madura,
near the seacoast.
So. India. April 15, 1871.

Rev. A. G. Clark, D. D. Secy:

Dear Brother,

It occurs to me before turning back from a long tour, while near one of the remote corners of my field, to commence my semiannual letter which must be taken up in great haste with a report of itinerating work

"I was prevented by mission business from starting out as early in the year as I had hoped to do, but have more than made up lost time by keeping on for two or three weeks of the time when we should ordinarily be taking a vacation on the Hills. The hot season is very uncomfortable for touring, but the discomfort is partially made up by the general healthfulness of the party, & by a freedom from the fear which is inevitable to a time of sickness. The heat is blazing & the water of the village tanks intolerable, but we have had an almost entire exemption from sickness among the helpers, — no cholera, no fever, no dysentery — & have found it a favorable season for getting a hearing of the people.

No. 9. We have visited 190 villages, addressing 7,000 people, & selling scriptures, tracts, & books to the amount of Rs. 7. [illegible]

Value of the tent

I appreciate more & more the value of my tent, as it helps me to visit regions hitherto quite beyond my reach. It used to be my custom to go out to the villages where we have prayer houses — one eleven miles south east, one twenty miles east, one eight miles south, & one twenty two miles south. From these four villages I could go a few miles on horseback, or in my cart, & as far as it was safe to go & return to a late breakfast. In other cases I would start from Mānāmadura in the afternoon, visit a congregation eight, ten, or twelve miles distant, hold an evening meeting, sleep in my cart, & return the following morning, avoiding the heat of the day. Now I am not in the least confined to the neighborhood of Mānāmadura, or of a prayer house, but may pitch my tent five miles from home, or forty; visit the villages within three miles, & return; or go on to another encampment. How plain to see that this is far better than to be revolving about the station, & the few villages where we have

had ~~[illegible]~~ means enough to warrant us in building a comfortable, proper house for shelter.

I said "forty miles" because I suppose that I am now about forty miles from the station by the shortest route. But I might go forty miles from the station in several other directions — in almost any direction between south & east, & still be within the limits of my district — mine, that is, as long as there is no one else to be responsible for it.

Our itinerary has taken us through the midst of Romanism, & we have had abundant observation of its ignorance & bigotry. I asked a man the other day who it was that suffered for us, varying my question to make it quite intelligible to him, & he replied, "Joseph & the Mother of God." When they meet their priest they prostrate themselves, saying, Praise to Sarvés puran, i.e. "Praise to God." But many are so ignorant as to suppose that the person to whom praise is rendered is the priest before them; & when we asked, in a catechetical way, "Where is God," (or Sarvés puran) the frequent reply was, "At Suraanam," or "At Kokkurani," (the nearest Roman church.)

"Whenever the people had not been warned against us we found audiences of Romanists as attentive at least as audiences of heathen, & of course far more responsive to the truths of the Bible. How much the Romanists have in common with us — enough certainly for salvation if their belief was not obscured & vitiated by the superimposed mass of superstition & positive error. One might preach to them all day, & upon the most vital truths, & scarcely say anything to which they would not assent; and after all they would return to their mummeries & image worship, as senseless & fatal as the Mantras & idol-worship of the heathen.

Whenever we came into the vicinity of a Roman church, the catechists were anxious to pay a visit to the village & if possible to get an interview with the Roman priest. They were sometimes treated with civility, & sometimes rudely, but always better by the Goa priests than by the French Jesuits. One of the latter, an old man got so excited by learning that the catechists were talking with the people at the corner of the church compound, that he came out

with uplifted cane to drive them away. "We excommunicated these people three hundred years ago," he said, "and what are they doing here?" The catechists met him coolly, with the rather ironical request "that he would set them right if they were wrong. That they would gladly listen if he would instruct them." Which of course only angered him the more, & he shook so with rage that he could not keep his hat upon his head, or his spectacles upon his face.

"What would Protestantism effect here if the Romanists were in power? But when held in check by the fear of law, such a scene as the one just described does few more harm than good. But the priests have a wonderful power over their people, & the next time that we visit these villages we shall find a very chilly reception, & shall give the people pleasure only by turning our backs upon them.

"At the close of the year I had to report the loss of one congregation which had become discouraged & left us. But at our second encampment we received a new congregation more than twice as large as the one we had lost. They are

suffering a good deal of petty annoyance, & some persecution worthy of the name & I am wondering whether they will hold out.

"The Station School is as prosperous as usual. A few weeks since I had the pleasure of receiving two more of the pupils to the church."

Yours truly:

W. B. Capron

Noana Mission
Rec'd July 31, 1871.
Ans. Aug. 21

Mānā Madura
So. India, June 2, 1871.

Rev. J. R. Worcester, Acting Sec. &c.

Dear Brother,

It is already eleven days since the close of our Mission meeting, of which I have to send you some report. We met at the Sanitarium, on the Pulney Hills, on Wednesday May 17, & adjourned on Monday May 22.

All were present & nearly all in their usual health. Mrs. Chester had recovered from her prostration by fever. Mrs. Taylor was rested from the care of her husband. Miss Herrick was herself again after a somewhat protracted illness. On the other hand Mr. Rendall gave us some cause for solicitude by several sharp attacks of fever, & Miss Pollock at one time seemed on the point of being ordered home. We were called together one morning by the Doctor to advise in regard to her going at once via Bombay, but hearing there a copy of the letter which he had sent to the Missionary House on the subject, & observing that he spoke as if he had not treated the case, we advised unanimously against her going as proposed, in favor of her putting herself under the Doctor's care as soon as possible.

The first thought of the meeting very naturally was of our diminished number, & of the loss we had sustained since we were last together in the death of Bro. Taylor. Let me transcribe here not only our resolutions of sorrow & sympathy, but all the votes relating to the arrangements for his family & to the care of his station.

"The following minute was passed in regard to the death of Bro. Taylor.

"1. Meeting for the first time since the death of our brother, Rev. H. S. Taylor, & in the vicinity of his grave, we are reminded afresh of the great loss which we have sustained in parting with one who was very dear to us by long association with us, in missionary labors, by his Christian spirit & example, & by personal friendship.

"2 While we greatly mourn the death of our brother, we desire to record our gratitude to God that he was spared to so many years of faithful & efficient labor, & that his labor was so manifestly crowned by the divine blessing. We would emulate his fidelity, his industry, his patience, & above all his cheerful trust in God & his life of nearness to the Saviour.

"3 We sympathize most deeply with our Sister, Mrs. Taylor, in her sore bereavement, & with her daughter now with us, & the children in the United States, thus unexpectedly called to the loss of their father, & we implore for them the consolation which our heavenly Father only knows how to bestow.

"4 The Mission requests Bro. Rendall, if practicable under the circumstances, to make some reference to this event in his sermon on the coming Sabbath, & to prepare a brief notice of Bro. Taylor for publication at home.

"The Secretary was requested to send copies of the above minute to Mrs. Taylor & the Prudential Committee."

"The charge of the Mandapasālai station was committed to Bro. Hesrick.

"The Mission cordially assent to the request of Mrs. Taylor to be allowed to reside at Mandapasālai until the station is further provided for.

"The Station Day School is placed in the charge of Mrs. Taylor, with the suggestion that she labor also for the women of the station as her health may permit.

"It is the wish of the Mission that Miss Pollock should continue her labors among the

women of that station as her health may permit.

"The Station School at Mandahasálai was placed in charge of Miss Taylor, under the advice of Bro. Harrich, with the suggestion that she labor also for the women of the station as her strength & her school duties may permit.

"The sum of Rs. 200 was voted to Mrs Taylor on account of various expenses attending the death of her husband."

Mr. Rundalls discourse on Sunday, the 21st was devoted to the death of Bro. Taylor — with an estimate of his character; but Mr. Rundall intimated that the "brief notice" voted had perhaps been sufficiently provided for in what he had already sent home on the subject.

Mrs. Taylor returned to her home last week after an absence of nearly five months, & the young ladies after nearly four months.

The above arrangement, (in the main,) is said to be in accordance with Bro. Taylors suggestion. It contemplates Miss Pollocks having health to labor on as she has done. If she is compelled to leave, the home at Mandapasálai will become quite too lonely for Mrs. Taylor & her daughter.

Mrs. Taylor, in accordance with an old Mission rule, receives one half the salary of a married missionary.

We were often reminded of the providential detention of Miss Ashley. There was not a member of the mission who was in favor of her being sent to Mandapasálai except Mr. Taylor, & though all are very sorry indeed to lose her, the opinion is now unanimous that if young ladies are sent out their location & work in every case should be decided by the Mission. It is unfortunate that we should be credited with the disagreement of views which you refer to in your letter to Mr. Chandler of Feb. 22, as perhaps hindering Miss Ashley from coming to Madura. We are agreed as to the expediency of sending out single ladies for important positions, as Madura, & elsewhere as fast as a work opens which ladies can do. But we are also agreed that the question should not be left to the judgment of the young ladies only, nor to the wish & management of any one missionary.

Let me mention here that we have requested the young ladies to report to you semi-annually, according to the custom of the missionaries.

Hereafter the arrangement is that Miss Smith shall work in April & Oct., Miss Pollock in Feb. & Aug., & Miss Taylor in March & September.

Miss Kendall was reported to have passed her first examination in Tamil very creditably.

Your letter to Mr. Chandler above alluded to, & your letter to me of Mar. 15, both relating to a grant for Mr. Chester's Dispensary were read at the meeting. As Mr. Chester had reason to suppose that he should soon be in the receipt of Rs. 150 a month (£180 a year) from government, & by the action of the new "Local Funds Bill," he said that he should decline the Rs. 600 granted by the Prudential Committee, & that he did not wish any sum entered in the Estimates for his dispensary for 1872. He was amused that you discovered any careful wording of the vote as he wrote it out himself, & carried it almost without debate in the hurry of a closing session.

Chester's dispensary

Mr. Chester

Mr. Chester's leave to visit the United States came up in conversation but not as an item of business. It was at first understood that on account of the prospect of realizing in this country the funds which he wished to secure

for his Dispensary he had given up the visit home. But a letter received during the meeting seemed to change the face of things, & it appeared at the close that his going would depend on his relatives lending him a certain amount of money which he had asked to put himself right in pecuniary matters.

Your letter of Mar. 22 bringing me leave to visit home, reached me on the 19th, & on account of my own health, & the weakened state of our Mission, alluded to by you, I put the question to the Mission, whether, having expressed to the death of Mr. Taylor, & the qualified leave from the Prudential Committee, they would advise me to go on to make preparation to visit the United States next year. Dr. Palmer, who was sitting a little apart said at once, "Mrs. Capron & Samuel must go at any rate," & the vote immediately following was unanimous in favor of accepting the leave granted. The doctor was no doubt right.

I am not myself in favor of a missionary trying to stay on after twelve or fifteen years of service on the ground that he is not yet broken down, & that his family only need the change; but if I

were to make such a proposal now I could not persuade the Mission to any such action until they had forgotten considerable past experience.

I am grateful to the Prudential Committee for the cordiality of the leave granted me, though very properly giving an opportunity for reconsideration should it seem best, & I hope that our visit home may be blessed of our kind heavenly Father to give us both a new lease of life, & a far more effective service on our return.

There is a constant effort to make our annual meeting in September more popular, as well as more profitable. We are now proposing a Bible Society & a Tract Society, with their anniversaries, in addition to the present Native Evangelical Society & the Widows Aid Society. Eventually the Church Union will be the responsible managers of these meetings. At present it has hardly enough to do, & hardly a favorable time to meet without interfering with the evangelistic work of the stations. Perhaps they will try a meeting in the rainy season for the benefit particularly of the members.

It was voted that "Bro. Washburn be allowed to receive Pastor Matthuraisaiakam to the Theological School. His wages to be Rs. 15." This is the late pastor at Dindigul, & the vote means that the young man was much hurt by being sent to Madras to study medicine, & being paid too high wages on his return, & that his chance of being useful as a pastor is rather small. He ought to have gone to the Seminary for a year or two before he was ordained, but very likely he will despise the proposal now.

The organ from Mason, Hamlin & Co., & the set of Cowles Commentaries were voted to Pasumalai, & Mr. Washburn was requested to respond to the donors.

The names Kambam & Sivaganga are to be dropped from our list of stations. Kambam will be included in Periaculam, as formerly, & Sivaganga in Mänämadura. The former change is natural since Kambam (i.e. the Kambam valley) is only a part of the Periaculam Taluk (or revenue division); but the latter change is only convenient in a missionary point of view, since the Mänämadura Tälük is only a small part of the Zemindary whose head quarters are at Sivaganga.

A vote was passed from which much is to be hoped,

proposing a classification of the congregations according to their ability to contribute to the support of the catechists. The plan contemplates a pretty thorough estimate of the income of the congregations, & a division of the congregations according to their income into four classes.

1 Those which can fairly be asked to pay the catechists wages for four months of the year.

2 Those which can be asked to pay three months.

3. For two months.

4. For one month.

Congregations unable, or unwilling to pay one month wages to a catechist, are, in theory, not entitled to a catechist's services, though the missionaries in practice may differ perhaps hereafter, as heretofore.

Should the new plan be carried out in good faith, & a firm but steady pressure be used by all the missionaries it may prove to be the most important step which we have taken as a mission for many years.

I have drawn off the Estimates, but if I would accompany them by any explanations, I must detain them till another mail.

Yours truly.

N. B. Capron, Esq.

Mission House
Rec'd July 31st
Ans. Aug. 1st

Private letter 226

Mānā Madura

So. India, June 12. 1871.

Rev. S. R. Worcester,

Dear Brother,

I am obliged to you for yours of Mar. 22 (marked "private") & of April 5, both occasioned by my private letter to Dr. Clark of Jan. 26.

The Prudential Committee have had a great deal of experience in the discharge of their duties & they need it all.

It was left to me to reply to Dr. Clark's letter of Jan. 23. I grieve over his continued illness & necessary absence from the Missionary House. Please remember that we are all anxious to hear the latest word from him.

Yours truly

W. B. Capron.

Tent, near Tai a mangalam
10 m. East of Mānā Madurai.
So. India June 16. 1871.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

Your letter of Jan 23 was read at our Mission meeting in May, & it was left to me to reply. I shall rejoice much if this finds you at home again, & communication may be opened with you after being so long beleaguered by illness & even deported abroad as a prisoner

After a few words to the Presbyterians of our mission, & to any who may be doubtful in regard to the changes in Pasumalai - particularly to Mr. Tracy - you come, thirdly, to the subject of the reductions in the appropriations to our Mission & to the manner in which the subject was treated by us - particularly that we used unexpended balances in other departments to make good the departments where you had urged reduction. In respect to this the mission desired me to say that in transferring from one department to another they had conformed to the rules of the Prudential Committee, & to call your attention to the printed regulations for expenditure adopted by the Prudential Committee Oct. 16. 1860,

We are very sorry indeed to lose Miss Ashley.

I have mentioned in my letter to Mr. Worcester the disposition of the Mason & Hamlin Organ, & of the set of Cowles Commentaries, & that Mr. Washburn was requested to respond.

I fear that there may be neglect to respond to the favors of the Prudential Committee, & of Societies & others in the donation of books. All are gratefully received. Dr. Anderson's books, on Foreign Missions & on the Sandwich Islands – Dr. Cowles' Commentary on Isaiah – "The Jesuits" & "Life of Mar Shimun" in Persian, or in plain language, "The Life of Mar Shimun". I think that a few volumes of the Sabbath at Home were received.

Temperance Reform, June 16, 71.

The Lord grant you entire restoration to health, so necessary for your many duties.

Yours truly,
M. B. Capron, Sec'y

2. S.S. Letters inclosed

Máná Madura

So. India, Aug 26. 1871.

Rev. J. R. Worcester, Acting Sec.

Dear Brother,

You will have heard from others by the last mail of the death of Mr. Penfield. "To this new & severe bereavement has our Mission been called, but a little more than six months after the death of Mr. Taylor, — Mr. Taylor, one of our oldest & most experienced missionaries, with a promise of some years more of labor, & Mr. Penfield the youngest of our number just entered upon his work! It was mentioned in the notice of Mr. Taylor's death, that he had charge of one of the largest stations of the mission; but the only other station which could compare with Mandapasálai was the station under the care of Mr. Penfield, (viz. Periacullam, now embracing also Kambam,) ~~the~~ stations which these two ~~stations~~ brethren have suddenly left contain two fifths of the church members, & more than two fifths of the nominal Christians of our whole field."

I had not the privilege of being with our brother in his illness, & have only today heard, on Mrs. Capron's return from a visit to our afflicted sister, the full

particulars of his death. It is a great comfort to hear that those scenes were not so utterly harrowing as they seemed by first reports, & that even in delirium our Saviour was with his servant. All this I hear has been written you.

Sept. 5. 1871.

It being thought best to convene a meeting of the Mission at once on account of urgent questions raised by the death of Mr. Penfield, we met in Madura on Wednesday, the 31st of August. All the brethren were present except Dr. Palmer, who had started two days previously to accompany Miss Pollock to Madras on her way to the United States.

The following resolutions were passed in regard to the sad event which had called us together.

"1. While we record our deep sorrow at the removal of our brother from our Mission circle, our disappointment at losing to the work his courage, his zeal, his fidelity & his piety, & especially at a time when he had just entered upon the very responsible duties of a large & flourishing station, we yet bow with humble submission to the inscrutable will of God & desire to learn the lessons which this providence should teach us.

2 "We cordially sympathize with our sister Mrs. Penfield in her very sore bereavement, & pray that consolation may be given her from above, & that the protection & blessing of our kind heavenly Father may attend & abide with her & her children.

3. We would also express our sympathy with the parents of Mr. & Mrs. Penfield in their deep affliction & this too early disappointment of their hopes by the death of their son & the sudden termination of ~~their~~ his Missionary labors."

As in regard to the station of Mandapasálai, so now the only feasible way of providing for the Periaculam Station, & the Sanitarium, seemed to be to put them in charge of the nearest missionary, Mr. Rendall, & at the same time ~~the station~~ of Palney, formerly in Mr. Rendall's care, was transferred to Mr. Chester.

Mr. Rendall will be able to meet the helpers of the Periaculam station either at Periaculam or Ambipatty, but he was warned, with his tendencies to fever, against touring in the Kambam valley. The wish was earnestly expressed by all the Mission that nothing except the most necessary regard for Mrs. Noyes' health might prevent Mr. Noyes from returning to the Mission to his former

post. "The earnest wish was ~~also~~ expressed, but with too little hope that it would be soon realized, & with sad anticipations of the time that must pass before such help could become available, that more young men might be sent us from the United States. The loss of these brethren is the more disheartening because seven months after Bro. Taylor's death, & in addition to our previous need, we hear not a word of promised relief. With the exception of the Doctor & two young ladies, Mr. Penfield's death carries back the last reinforcement of our Mission, so to speak, to 1860. Then there are Messrs. Chester, Washburn & myself, who have been on the ground 11, 12 & 14 years respectively, & Messrs. Chandler, Rendall, Herrick & Tracy, who now average 27 years of service. We are seven where we should be eleven - besides the Doctor - & if I leave & Mr. Burnell returns the number will simply be kept good. Of the four older brethren Mr. Tracy is almost confined to his house, Mr. Rendall is by no means strong, & Messrs. Chandler & Herrick only two have pretty uniform health. (Upon finishing the last sentence I turned to read the notes just received by Tapal, & heard that Mr. Chandler is suffering from rheumatism.)

Surely a due consideration for these brethren would suggest that they should not be left to be overworked. As Bro. Herrick expressed it the other day, - "We must now be cautious that in our endeavor to keep the building from falling we do not bring so heavy a strain upon any one timber as to break it!" //

We very much regret to lose Miss Pollock. It has been probable from the time of the meeting in May that she could not long remain in the country, but her determination to leave was taken somewhat suddenly at last, & I was surprised on reaching Madura on the 31st ult. to find that she was gone. She has friends in Glasgow, with whom she hopes to spend the winter before proceeding to the United States - an uncle meeting her in London - & an English lady having kindly offered to receive her into her party on the steamer from Madras. The Mission would have hesitated to send her without some better escort, but she most unhesitatingly took the responsibility, & all that we can now hope is that the result may fully justify her choice. Her courageous spirit is too poorly served by so frail a body.

We have most sorrowful intelligence from Jaffna. Their response to the report of Mr. Ronfield's death is that Mr. Sanders has quickly followed him. He was the mainstay of that Mission — a noble man & a model missionary.

Yours in Sorrow

M. B. Capron.

Sec'y

Moana Moadua, Aug. 26. 1871.

Rec'd Oct. 28. 1871.

ack'd " "

Mānā Madura, Madura Mission,
So. India, Oct. 11, 1871.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

I greatly rejoice to infer from our last advices from the Missionary House that you are again at your post, & with health comparatively restored. It has so happened, on account of our hearing of you only by the way of Boston, that the nearer you approached us the further you seemed to be from us, so that I may say we were delighted when you turned your back upon us, & were facing homeward again. Not so, however, would it have been if you could have protracted your journey & really paid us a visit. You would have received a very hearty welcome from all of us, & might have done us good enough to make up for your longer absence from home.

"Our letters have carried you the very sad tidings of the death of Mr. Penfield. Considering this, & the death of Mr. Sanders, of Jaffna, immediately after, with the death of Mr. Taylor, in Feb., & of several of our catechists within the year, & the diminution of our number by returns to the U. States, we might have supposed that the aspect of the annual meeting would have been exceedingly depressing. Perhaps the fear that

this would be the case may have led to more prayer in anticipation of the meeting; but at any rate the result happily disappointed us, & I think that all would say, that it is a very long time since we have had an annual meeting with our helpers which was on the whole so cheerful & encouraging. Our number is diminished, & the burdens to be borne are heavy; but both Missionaries & the native assistants seemed courageous & hopeful. The native assistants, in particular, were ready for far more responsibility than we were ready to put upon them, & for more than you would counsel at the Missionary House.

All were present at the meeting except Mrs. Taylor, who had just returned to Mandapasalai from a visit to Madura on the occasion of sending off Miss Pollock, & all were in more than usual health. The same might be said in general of the health of our native assistants, & perhaps this is one explanation of the cheerful aspect of the meeting. It was a healthful time, also, in the city & district, &, in this respect, in striking contrast with the depressing circumstances of our last annual meeting, when cholera was in various parts of the District, & still lingered in Madura.

We were together eight days, commencing with Tuesday the 19th ult. — one day for Mission business; two for public exercises — sermon, Station reports, essays, discussions, anniversaries of the benevolent Societies, & the Lord's Supper; two days for examination of the pupils in various Scriptural studies; then the Sabbath, followed by two days more of Mission business.

To the Native Evangelical Society (Home Missionary), & the Widows Aid Society, we have now added a Bible & Religious Book Society, which is to work the Bible & Tract cause for the District, with, of course, considerable foreign aid." We might have formed two Societies but for the thought that a third — to help on the work of the C. M. S. Soc. would be almost as important as the second; & so we made one society answer for the present for three objects.

"With regard to ~~the object of~~ putting more responsibility upon our native assistants the Mission "approved of taking steps to bring the following persons before the Church Union for examination with reference to their ordination as pastors — Mr. J. Cornelius, of Madura, Mr. A. Barnes of Pasumalai, & Catechists Gnanakattiyan of Melur, Mr. A. Buckingham of Battalagundu, & Vethamuthu of Pulney."

"The immediate occasion for this action was the

desire of one or two brethren, who are pressed with the care of other stations in addition to their own, to have the assistance of ordained men in the important duty of administering the Lord's supper. They would have prepared native evangelists, ~~in order~~ that the men might be more ready for service wherever required throughout the stations. The mission saw the emergency, in the present state of our missionary force, but the words, "as pastors" in the above vote, indicate their firm stand by the principle of a native pastorate. These men, with perhaps one exception, may be ordained as pastors (or as copastors with the Missionaries,) over the station churches, which include all the church members of those station districts — in some cases, of course, quite widely scattered. But it was pleaded that the size of no one of our districts is sufficient to prevent the church of that district being considered a local church, having its proper organization & church officers, though the scattered members may very rarely come together even for communion. This will not only give ~~them~~ the power to aid the Missionaries in the administration of the ordinances of baptism

and the Lord's supper, but will impose on them other pastoral duties in the care & discipline of the church; it should be much to the relief of the Missionaries in charge. There may be friction, but we will hope for the best."

One brother proposed, but it was not seconded, that we go forward to put natives in charge of vacant stations, until our force of Missionaries is recruited from home.

After so marked a providence as the death of another member of the Mission I could not avoid again putting the question to the Mission, whether under the circumstances, we ought to reconsider our plan of taking a furlough next year. The unanimous vote was again, that we go forward with our plans. Though both of us ready to remain, if thought best, I doubt not that the advice is wise. It was brought out in the discussion that were we to stay the Mission would not look to me just now to fill any gap caused by the death of Brethren Taylor & Penfield. Vacant stations, there being no young missionaries on hand, are almost invariably placed in the charge of the missionaries of adjacent stations in the same local committee. Thus, on Mr. Taylor's leaving for the U. States Mandapasalai turned at once to Mr. Chandler, then living in Tirumangalam, & on his death it would have turned as naturally to Mr. Herrick, even if this had not been understood to be

Mr. Taylor's dying request. So on Mr. Burnell's leaving, Pellur turned to Tirupuvanam & then to Madura, & Tirupuvanam turned to Mánámadura. So Pulney turned to Dindigul, & then to Battalagundu, & to Dindigul again, being equally convenient, or rather equally inconvenient to both. So Periaculam turned, as a matter of course, to Battalagundu, & no one would have any other thought for the station until Mr. Rendall gives out, or it is decided that Mr. Noyes cannot return. With reference to this there was a proposition, at the meeting of Aug. 31 (somewhat distrustful of Mrs. Noyes' readiness to return on account of her children) that we pass a vote earnestly requesting Bro. & Sister Noyes allow nothing except urgent considerations of her health, to prevent their return to our Mission. I venture to say that this very unusual proposition would have passed unanimously if it had been put.

It may seem an exception to what I have said, that Mr. Penfield was removed from Tirupuvanam to Periaculam, & to the subsequent charge of all that Mr. Noyes left. But the case was peculiar, on account of the very important charge of the Sanitarium. At the same time Mr. Noyes was leaving the Mission with far less than the usual expectation of returning. And it should further be said that Mr. Penfield was desirous of a change from

Tirupuvanam, & that Tirupuvanam being a small station near to Madura, (12 miles) offered a very favorable post for Mr. Tracy.

One brother said in the discussion, "If Bro. Capron delays, it will throw confusion into the otherwise natural course of things. He will need to go when Bro. Washburn has to go, & we cannot spare them both at once". Another said, "What new plan is to be proposed for the parties who must go, including at least one of Bro. Capron's children? And after all you simply postpone the matter a little. The sooner he is gone the sooner he will be back to our help."

As far as we can see, our party will be increased by Mrs. Penfield & her three children, by one of the sons of Mr. Herrick, (Joseph) & by two sons of Mr Howland of Jaffna.

All that I can hope for my station, of course, in my absence, is that it will be put in some one's charge - perhaps Mr. Burnell's, who will be fresh from home. If Mr. Adams comes with Mr. Burnell, - a piece of news which has just now set us all rejoicing - perhaps he will be ready, after a year's study, to release Mr. Washburn for his needed furlough.

Miss Pollock had left three weeks previous to the meeting. The Mission sanctioned her return to the United States on account of ill health, but left it to the Doctor & to her to.

explain the urgency of her departure, of which she distinctly requested to bear the entire responsibility. To say nothing of the expense, the Mission would not have been willing to commit any young lady, without an escort,# to the P. & O. & the transit through Egypt, We wait now to hear of her safe arrival in England, as our only justification to you & to her friends from the charge of neglect. We are also sorry to hear that after Mrs. Sanders had consented to the P. & O., & had hurried her departure from Jaffna, she found in Galle that Miss Pollock had left by the previous steamer. We should have been glad to add Miss Pollock to our party, but there were, no doubt, sufficient reasons for her wishing to get out of the country as soon as possible, & in Scotland she would be among friends.

Miss Sanders, Miss Pollock, Miss Fairbairn & Miss Wolfe.

The Mission is slightly sensitive on account of being put in a false position in regard to the work of the young ladies. But there is only some incredulity in regard to the kind of work which Miss Pollock undertook, & I submit that the following quotation from her correspondence in the Annual Report of the Board for 1870 (p 63) should be read again in the light of subsequent events. The fact is that she never ought to have undertaken such work - that

She never had strength for it — nor is it the work for American ladies. Nothing may come when a lady — a missionary's wife, or a young lady — will be able, at an outstation, like Mandapasálai, to organize & direct evangelistic work by means of native women, but never to do much at such work herself. Such work is hard even for the missionaries. We are very sorry to lose Miss Pollock, & perhaps need not have done so if she had been willing to favor herself by a transfer to lighter duties. But she gave herself solely to the experiment at Mandapasálai, & has worked out a result which however disappointing, should be accepted as conclusive.

I will add in a postscript the resolutions of our Mission in regard to the death of Bro. Sanders of the Jaffna Mission, & I will inclose a copy also to be forwarded by you to Mrs. Sanders. (no room for the last now.) (Will send some other way.)

Mr. Chandler is about leaving for a visit to the Ahmednuggur Mission — our delegate, as it were — in response to the visit of Mr. Bissell in Dec. last.

Mr. Hounsters letter of Aug. 4 came to hand just after the meeting, & a copy has been put in circulation.

Yours Truly.

M. B. Capron, Secy.

P.S. Resolution of sympathy on the death of Mr. Sanders. (Minutes of Sept. 26.)

"Recalling the early relationship of this Mission to the Jaffna Mission — its origin & founders — the care, the succor & the sympathy bestowed upon it in its infancy by our Jaffna brethren, & the friendship & pleasant intercourse of recent years, & that foreigners in a foreign land we are knit together in the ties of a common country, sent forth by the same Board of Missions, & seeking to accomplish one work,

"We desire in this season of deep distress & bereavement to draw closer the bonds of sympathy between the two Missions, & to express our sense of our own bereavement with you in the death of our Bro. Sanders — our appreciation of his personal worth, his generous views of Mission work, his valuable services in the promotion of piety, the development of the native church, & his efforts to found an Institution of high Christian education for the people of Jaffna & the adjoining main land.

"We desire with you to learn the lesson which the great Master would teach us individually, & in our missionary relation to the native church.

"And, finally, we desire to record our deep sympathy with her so suddenly left a widow, & with the family of our deceased brother, praying that He whose ways are not as our ways will lead His people now as of old, by the best way to the end He seeks, & will work in us, both to will & to do of his good pleasure".

Mana Madura Rec'd. Oct. 27. 1871.
Rec'd. Oct. 27. 1871.

Letter Cost Pay Oct. 14. 1871.

American Madura Mission. 230 1

Statistics for 1870. (in reply to Dr. Clark's Circular letter of Feb. 1. 1870.)

1 Population of the Madura District, excluding the S.P.G's Ramnad Mission (estim.) 1.750.000

2 Number of persons over five years of age brought under the immediate influence of the Gospel during the year, through missionary or native agency.

(a.) 6000 native Christians are, of course, of-tenest, & most under the influence of the Gospel.

(b.) 70.000 persons are reported as having heard the gospel at least once on the Itinerary.

(c.) Probably 50.000 others have heard the gospel several times from missionaries & native agents, at the stations, outstations & neighboring villages.

3 Population in the territory of each station.

Battalagundu (estim.)	125.000	Pasumalai	13.600
Dindigul	235.000	Periaculam	185.000
Madura	275.000	Pulney	150.000
Mānāmadura	225.000	Tirumangalam	190.000
Mandapasālai	150.000	Tirupuvanam	75.000
Mēlūr	130.000		1.753.600

4 Population of each central station. i.e. the town or city.

Battalagundu (estim.)	4.000	Pasumalai	200
Dindigul	8.850	Periaculam	12.400
Madura (estim.)	75.000	Pulney (est.)	12.000
Mānā Madura	2.817	Tirumangalam "	6.000
Mandapasālai (est.)	500	Tirupuvanam	4.077
Mēlūr "	8.000		

5 Distance & direction from the central station of each out station, with population.

(a.) of Battalagundu

	Direc.	Dist. in m.	Pop.		Direc.	Dist.	Pop.
Silukkuvárpatti.	E	8½	2.500	Vádipatti.	E.	16	2.500
Ammápatti.	E by N.	10	2.000	Sittúr.	N.	6	1.500
Pommanpatti.	E	15	200	Kondarampatti.	E.	2	2.000

(b.) of Dindigul

Pukaiilaipatti.	E.	8	600	Murukanpatti.	S.	8	600
Kottárapatti.	W.	8	150	Nochiódaipatti.	E.	5	120
Puthupatti.	W	9	1.000	Vélánpatti.	E.	8	150
Andersonpatti.	W	11	50	Puthukóttai.	N.W.	9	900
Michaelpatti.	W	4	200	Panjampatti.	S.W.	4	1.800
Tarmattupatti.	S.W.	10	2.000	Kámaiapuram	S.	10	240
Karisalpatti.	S.W	9	480	Imakkalápuram	E.	9	250
Kusavapatti.	E	8	700	Pannaipatti	W.	12	800
Kómbaianpatti.	E	7	100	Gabriepatti.	W.	11	80

(c.) of Madura.

Valaiapatti.	S	8	600	Pillaiárpálaiam	S.	2	5.000

of Madura - (Continued)

	Direc.	Dist.	Pop.		Direc.	Dist.	Pop.
Anuppanádi.	S.E.	2	2.000	Ténúr.	N.W.	8	1.000
Vandiúr.	E	3	1.000	Sólavanthán.	N.W	13	6.000
Sellúr.	N.W.	1	600	Mélakkál.	N.W	10	500
Tattaneri.	N.W	2	800	Andipatti.	N.W	14	800
Kilamáttúr.	N.W	6	500	Valasai.	N.	8	500

(d.) of Máná Madura

Súdiúr.	S	8	300	Sembar.	E	10	150
Méla Túval.	S	22	200	Séttúr.	E	18	150

(e.) of Mandapasálai

Mélakarisatkulam.	N.W.	4	5.500	Tóvilapuram	S.E.	3.	100
Kilakarisaikulam.	E.	4	4.000	Sivalpatti.	S.E.	25	600
Púmálaipatti.	N.E.	7	300	Sengalpadai.	S.E	12	300
Paralachi.	S.E.	7	2.000	Vélanpatti.	S.E.	21	1000
Nattakádu.	S.	7	2.000	Aruppukóttai.	N.W.	12	15.000
Kanjampatti.	S.W.	5	300	Pálaiampatti.	N.W	13	3.000
Tottiankulam.	N.W.	10	500	Rásakópálapuram.	S.E.	5	300
Sáialakudi.	S.E.	22	800	Kurunthanmadai.	W	14	600
Kannirásapuram.	S.E.	30	150	Koppachittanpatti.	W.	5	500
Settikulam.	S.E.	5	400	Panthalagudi.	S.W.	8	4.000
Púlánkál.	S.E.	12	3000	Kurandipatti.	S.W	15	50
Nerinjipatti.	S.E.	17	1200	Vélanúruni	N.E	5	2.000
Sámipatti.	N.	16	2.000	Tummachinnapatti.	S.	2	500
Pérai úr.	N.E.	16	2000	Perunáli	S.E	15	2.500
Puragalúr.	S.E.	10	200				

(f.) of Mélúr

	Direc.	Dist.	Pop.		Direc.	Dist.	Pop.
Mánkulam.	N.	9	300	Kottánpatti.	N	14	400
Santhirapatti.	N.E	8	400	Samuttirapatti.	N.W.	18	800
Kambúr.	N	10	300	Sivalpatti.	N.W.	26	300

(g.) of Pasumalai

Sikkanthanmalai	S.S.W	1½	2.000

(h.) of Periakulam

Kóttaimédu. (Part of Periaculam village.)	W.	1	7636	Kóvilapuram.	S.	28	1.769
Andipatti.	S.E.	10	1004	Uttamapálaiam.	S.	27	5.822
Maniakáranpatti.	S.E.	12	362	Anaikaraipatti.	S.	30	296
Sivalingampatti.	S.E.	17	500	Kámaianpatti.	S.	32	2.282
Marikundu.	S.E	15	505	Putkaupatti.	S	31	1.852
Tékkampatti.	S.E	18	995	Kombai.	S.W	30	7.114
Bódinárakkanúr.	S.W	20	10459	Téváram.	S.W	26	6.176
Uppukóttai.	S.	15	2.192	Kambam.	S.W.	33	11.131
Kuchanúr.	S	23	2.135	Kúdalúr.	S W	38	2.853
Sinnamanúr.	S	23	3.855	Náraiantévanpatti.	S	32	1.124
Kámáchipuram.	S	26	179	Alakápuri.	S	38	1.727
Muttilápuram.	S	26	679	Kodikánal.	N.W	16	250

(i) of Palney

Mánúr.	N	5	2.000	Kalaiampattúr	W.	4	1.500
Aikkudi	E	3½	3.000	Kalikkanáiakkpatti	N.E.	2	2.000
Kíranúr	N	10	2.000	Válasamuttiram.	S.	13	3.000
Satti rapatti	E	10	2.000	Kumáralingam	W	12	3.000
Kanakkanpatti	E	5½	2.000				

(j.) of Tirumangalam.

	Direc.	Dist.	Pop.		Direc.	Dist.	Pop.
Mallankinaru.	S.S.E.	18	3.500	Mathavanaiakkanur.	S.W.	13	1,500
Péraiúr.	S.W.	16	2.541	Vellakulam.	S.	10	350
Elumlai.	W.	20	5,543	Saluppapillaiánattam.	S.E.	8	400
Sempatti.	W.	16	746	Múndadaippu.	S.E.	17	375
Vandári.	W.	18	2.600	Urappanúr.	N.W.	4	1.300
Kukkulánjeri.	S.	13	275	Kallapatti.	N.W.	14	750
Palavanattam.	S.	20	2.900	Ammápatti.	S.W.	13	300

(k) of Tiruparanam.

Esali	S.	16	150	Ullakudi.	S.	14	450

6. The Name in full of the Pastor of each church, & the date of its organization.

Marshall Eames.	W. Karisaikulam	1833.
D. Christian	E. Karissaikulam	1833.
G. Véthanaiakam	Mallankinaru	1833
E. Seymour	Kómbai	1836
C. Williams	Kóttaimédu	1836
A. Savarimuttu	Kodikanal	1857
Albert George Rowland	Madura Westgate.	1868
G. Véthanaiakam.	No charge.	

(The initials used above represent the first letter of the father's name. Natives usually have but one name of their own.)

7 The estimated value of labor or materials given the past year by the native Christians for church

or school purposes, (if any) not included in the regular reports of contributions to various Christian objects

About 230 rupees.

8 The names & salaries paid to native assistants, male or female, in the different Seminaries, Boarding Schools, & Station Classes.

(1) Battalagundu Station School

T. Pelavénthiram. R 15. (a month)

S. Jacob. R 9.

(2) Dindigul Station School

M. Asirvátham. R 10.

(3) Madura Station School for Girls.

J. Cornelius. R 32.

Pákkiam. (Matron) R 5.

(4) Máná Madura Station School for Girls.

S. Manuel. R 9.

Mariammál. (Matron) R 4

(5) Mandapasálai Station School.

Paul. R 6.8.0.

Martha Taylor. (wife of Paul) 5.0.0.

(6). Pasumalai Theological School

A. Barnes. R 30.

J. Colton. R 23.

(7) Pasumalai Female Seminary.

K. Asirvátham R18.

(8) Tirumangalam Station School

Joseph. R9.

(9) Station School of 20 at Dimpuvanam.

Pákkiam. R7

Paul. R5.

9 The tuition or boarding fees paid in any such schools.

By mission rule, (The Theological School excepted,) 2 as. a month for girls. 4 as. for boys - & twice these rates for instruction in English.

10 The names, & compensation allowed native Bible women, & by whom supported, if not directly by the Board.

Battalagundu.	Annammál.	R4.
Madura	Gnánapurakási	R5.
	Samathánam	R6.
Mandapatálai	Annammál	R3
Pasumalai.	Pákkiam	R4 (sup-

ported by the M. Board.)

Máná Madura, Madura Mission
So. India, Oct. 14. 1871.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

The preceding statistics, in reply to your printed letter of Feb. 1. 1870, properly belong to my letter of June 16, to which I would refer you for some explanation of the difficulties of the case, & particularly that the term "station", as you use it is not common nor appropriate in our mission, & therefore statistics have to be manufactured, as it were, to suit the emergency.

I wish that even now the statistics were more accurate. The census of this year should help us to greater accuracy hereafter.

Miss Pollock writes in good spirits from Ceylon.

Yours truly.

W. B. Capron.

Mana Madura, Oct. 14/18/71.
Rec'd Dec. 2. 1871
Rec'd Dec. 2. 1871

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Mānāmadura, Madura Mission.

So. India Oct. 24. 1871.

Rev. N. G. Clark, D.D. Secy.

Dear Brother,

The half year which I have to report includes three months which have been quite favorable for the itineracy. The tent was out the most of the time from the 8th of June to the 24th of August, being occupied 52 days. I find that the average number of days for the catechists is 45, & that I was with them 29 days, ten or twelve days more being spent by us in traveling to & from the station. No. of villages visited 280. No. of hearers 11.200, Tracts given away 822. Tracts & books sold 1920, realising Rupees 34. 9. 6.

The very encouraging amount of sales would by itself indicate something in regard to the character of this itineracy. It was for the most part the opening up of new ground, as it were, being a tour in unfrequented parts of our station & among comparatively well-to-do people. I might say that it was a tour in a region occupied extensively by the wealthiest class of merchants whom we meet with in this part of India, & that considering how well-to-do the people were, our sales fell short of rather than exceeded our reasonable anticipations. But these rich merchants were every where indifferent, except in one

Madura, Oct. 14 1871.

large village, where we were so unfortunate as to excite their active hostility. I have never been so uncivilly treated (though at no time fearing violence), as I was one afternoon in my tent, by a company of these men, the leader of whom was said to be worth seven lacs of rupees. They had made me a call of more than an hour before they announced their errand, so that their incivilities & insults were precipitated at last & were quickly over, and might have dropped the missionary for a while & played a part which seemed more appropriate to the occasion.

"The trouble was, that two of the catechists, the previous afternoon, had taken their position to preach in front of the new temple, & had refused to leave when ordered off by the Brahmins. The Brahmins had evidently put the merchants up to make a complaint to me, & the complaint was that the catechists had blasphemed their Gods. I told them, of course, that this was something which I never allowed, but on my inquiring what they meant by blasphemy, they replied that it was blasphemy for us to tell the people that they ought not to worship gods of stone; & getting no promise from us that we would change our habits in this respect, they said that if we did so again they would beat us - they would inflict ten plagues upon us - they would cut our heads off.

What they did do was to stop our sales of books & tracts, & to break up every knot of people whom curiosity gathered to hear what we had to say.

"It is these rich & bigoted Nattukóttai merchants who are the most active supporters of idolatry in all this region. It is they who are now spending upon the single temple of Minádchi, in Madura, as much money as the American Board expends in a year upon all its missions to the heathen. The region which we visited seemed active with work for the extension of idolatry;- New sacred tanks, new temples, new porticos, new gateways & towers. One village where we encamped, of only 200 houses, but with a somewhat famous temple, had upon the South & West two tanks, some three hundred & fifty feet square, & walled up with hewn granite. Another was building upon the North side of the village at an expense of 20,000 rupees, & another had been resolved upon on the East. All this work is by the merchants. I had some conversation with the man who was building the new tank, & a few minutes after saw him prostrated at full length upon a stone platform, & thumping his head first upon one side & then upon the other to an idol! These men do business in Madras, Calcutta, Columbo, Rangoon, Penang, Singapore, &c, & one would suppose might have common sense enough to escape somewhat from the superstí-

tions in which they were brought up. But there is no cooly who returns from the coffee estates of Ceylon, & who has thereby seen something more of the world than his native village, though he has not learned to read & brings home but a handful of money, who is so befooled by idolatry as these merchants, whose bills pass in cities a thousand miles apart, & whose pet way of speaking of money is to put one rupee for a thousand.

"But they have a habit which is interesting, & which may hereafter serve a good purpose when they come over to Christianity. It is said that they often, on leaving home bow a certain portion of their profits to the swámy — e.g. an anna in the rupee, or one sixteenth — or they set aside a certain sum as the swámy's capital in trade, & work that capital just as honestly as they do their own. Thus a merchant would say that on setting out from home he devoted to the swámy eight rupees, (meaning thereby eight thousand,) & that by his return it had increased to twenty rupees, (meaning, of course twenty thousand.) What if such men should hereafter come to devote a sixteenth, or a tenth, to the cause of Christ? But Christianity would doubtless reduce their enormous gains. It is frequently the case that they receive two percent a month, or twenty four

percent a year, on money lent, & I have known them twenty cent per cent.)

But my object was to say that they are very far, now, from accepting Christianity, or parting with a shred of idolatry.

My station, on the North & North-East, borders on the dominions of the Tondiman rajah, & the Tanjore District. We had the satisfaction several times of visiting the last village in the direction of our boundary line, & of thinking that for the next village beyond some one else was responsible. In so large a station it is not often that I am able to reach the boundary, & very rarely that I have any temptation to pass it.

It was a great mercy that we found so healthful a season for our tour. Almost no one was ill but myself, & I was sent home for a few days only perhaps from some exposure to the sun.

"The catechists were much encouraged by their tour, especially by being invited, in one village, to a discussion of the claims of Christianity in an assembly of a hundred men, nearly half of whom were Brahmins. The generally expressed feeling was that the catechists had the better of the argument, & that Christianity was true. A prominent man was so pleased with their appearance in the discussion that he insisted on giving them water to drink from

vessels which had been just used by the Brahmins, & several Brahmins, unable to prevent it, went away crying, "Krishná Krishná," in disgust. The name of the village is Tiru-Koshdiur (Tiru, sacred; Koshdi, assembly; ur, village,) the village of the sacred assembly of 330.000.000 Gods! Of course, to give each God a square yard of sitting or standing room, would require a space of more than a hundred square miles; but this does not prove that they never met there, while the name is proof presumptive that they did."

While busied upon the itinerary I have had to give somewhat less attention than usual to the congregations, & though I hoped to more than make up the difference by getting some of the church members out with us, & interesting them in preaching the Gospel, this part of my plan has entirely failed. They make various excuses, but it is evident that the bugbear is our utter neglect of caste.

"With reference to our visit home, & the probability that the Station cannot be occupied in our absence, it in one respect simplifies matters that we have met with so little success. The Station School can be disbanded for a long vacation; The few congregations can be visited two or three times

a year by a neighboring missionary (30 miles distant); the heathen can do what they have long been doing, what they are quite willing to do — wait for the Gospel until the Church has a convenient season, & calls for them! We have no young missionary at hand to supply a vacant station, & if we had, there are three ~~vacant~~ stations whose claims are prior to mine.

A furlough is not inviting when it is purchased at such a cost. Did it not, upon the whole, seem duty to go we would much rather stay by our post. But we go with a hope that a visit home will strengthen us for future labor, not only in body but in spirit; & that, indirectly, our station may receive even more benefit than we."

Yours truly.
Mr B. Capron.

Extract from a letter written by Mrs. Capron dated Mana Madura, So. India, Sept. 19/68.

"I write now chiefly of Miss Smith. Anxiety for her and anxiety to have something done for her filled my thoughts during the meeting. I have written to you of my admiration of her queenly grace and dignity her devoted piety and her finely balanced character. She had a rare combination of gentleness with great independence of thought and action. I greatly enjoyed a visit from her a year ago. She had promised me her next vacation and was going to be with us on the Hills.

She seemed well during the last year, excepting now and then an attack of pain in the bowels which yielded to medicine. At the January meeting in Dindigal she was radiant with happy content and even Mrs. Chester, chary of praise said "she is angelic."

During the ride from Dindigul to Madura in the night she took cold and a few evenings after another cold followed

Nov. 11, 15.

and a severe cough set in. Ten days after when Banfield came back from a business meeting in Madura, he spoke repeatedly of her dreadful cough and one note and another alluded to "Miss Smith's dreadful cough." The English physician tried one remedy after another but nothing reached it. Finally he ordered her to the Hills. Her cough seemed to diminish but she began to have pain through the chest and when she came down was not materially better. Dr. Wilson, on furlough at the Pulneys sent of God to raise dear Bro. Washburn from the grave, said he had no stethoscope and did not seem to enter into the case. Dr. Murray, the English physician in Madura said one thing and another and finally said "the case is obscure and something is wearing her away very fast."

I had not seen her all this time till our return from Jaffna. She had not much cough but her breathing was oppressed and her nervous system strained. I longed to put her to rest in our dry pure air. Dampness troubled her.

When I went to the mission meeting, I was startled at the change. She called me to her room and poured out her heart. Indeed, she now everywhere admitted that she felt very ill and often took the invalids place. She told me every pain and yet she seemed on the whole discouraged, though she said it seemed as if there must be some remedy that would give relief. She evidently had no confidence in Dr. Murray and he had advised her to go to the seashore. "He dont know what to do with me" was her sad comment.

The week before this Dr. Thomas, son of the dear good Tinnevelly missionary, passed through Madura on his way South. He made a careful examination of her lungs and gravely told her that she should be very careful and pronounced them seriously diseased. In telling me of all this she said "Now the time is come for me to make a desperate effort to recover my health and if then I find that I am in confirmed consumption I will do all I can in the school and wait the Lord's

will." I might write pages of touching things which she said. Going to America she has never thought of for an instant.

Still, there seemed no light on the course to be pursued. Dr. Murray had advised the sea-side. "How very damp is it on the sea-shore! Jaffna was spoken of but very damp indeed is Jaffna!

One day Mrs Washburn in telling me about Bro Washburn's illness and his present progress toward recovery, felt that he was going back to work too soon. She wished that he could be kept away from his Station a month or two and take a short voyage somewhere. He has been very near death from ulceration of the stomach. The discipline has developed much of the beauty of holiness in them both.

It occurred to me soon after this that the Washburns might go somewhere with Miss Smith and this would give Mr. W. the benefit of still further rest for he is a hard worker as a missionary. Mrs. W. thinking favorably of the plan when it was proposed

to Miss Smith she caught it eagerly and said "It is the Lord sending light."

I thought of Paumben which was delightful when we were on our way to Jaffna but it seems that in the coming Monsoon it is very boisterous and rainy and it was nicely decided that they go to Madras. You know that our mission have a furnished house there and this will give Miss S. an opportunity of consulting the best physicians and also afford Mr. W. an opportunity of short sea voyages on sailing vessels. Mrs. W. is admirably fitted to go with her. She is a person of excellent judgment always reliable and calm- cheerful and attentive and Miss S. will not lack for thoughtful care.

I cannot tell you what a relief this was to me! After it was decided Miss S. called me aside and we had a long precious conversation like "live christians" as she herself said. More than any physical symptom her readiness for a heavenly home impressed me. She has written to her friends that

the cause of her suffering is not removed.

"I am ready for anything" she said. "I am prepared to have the physicians say I shall rapidly fail - prepared to have them say I shall get well - prepared to have them say I may with great care live and suffer many years. I shall tell them not to deceive me - that I have no fear of death and that the certainty of its quick approach will not in the least startle me. I shall tell them at the outset that I shall not go to America - that I should like to live and do more work for the Lord in this land but if my work is done, I wish to die here with my armor on. She seemed very sad only when she saw how little she had done here but this only the more clearly showed the earnestness of purpose that led her on to such a land of degradation. "More than any thing else" was her remark - "this unfinished work drives me for comfort to my Saviour." She alluded touchingly to all the kindness and love we had given her and with the brightest of smiles added, as we were interrupted - "will this

be pleasant to you to remember? I was afraid there might not be another chance to say these things. Death comes sooner or later to us all and why we should shrink ever from it, I often wonder."

I cannot convey to you the impression she makes upon us all. She surveys her own case with such discrimination and judgment and manifests such a combination of reliance upon her own convictions and at the same time child like trust in others that we wonder and admire.

The plan is for her to go to Madras and there be governed by the advice of physicians. If there is hope in medical treatment she will stay in Madras. If there is no hope of cure she wishes to return. The Hennicks claim her and their claim is prior. I have assured her of a sisters home and she knows well how much we should enjoy having her. The dear Master will carry out His own purposes concerning her and us all. Her personal beauty her animated conversational powers—

her shrewd knowledge of character - her child-like trust in God - her facility in the language and her independence of thought and action fitted her to be useful and a blessing to us all. Why could she not be allowed to stay with us!"

Mrs Rosa Smith
by Mrs. Cockran,
Feb. 69. Mat

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VV

Mrs. S. B. Capron

A. Dec. 17

Mana Madura.

South India.

Sept 23. 1868.

My dear Dr Clarke. Recd Nov. 12.

I have been writing a private letter to my mother about Miss Smith and it seemed to me to send it to you for your perusal. You may not have had all the particulars concerning her. I'll you kindly forward the package to my mother.

I should not be unwilling to write a letter to you myself. I would like to thank you for your very kind and considerate appreciation of the loneliness of the ladies at the outstations. It is very grateful to receive the sympathy. Father Spaulding, when he heard of the plan for the "Itinerary" wrote over to us - "It is the ladies who will have the hardest part of the burden

And this time. The first arrangement of being absent three weeks was very trying but after the time was changed to ten days, we all found it endurable. The missionaries themselves could not endure it. Several found themselves ailing in third week. There are many arguments in favor of combining families at central stations but I think you must not get a vote from the ladies for it. For one, I could not spare the time which "being neighborly" would consume.

I trust that we shall bring up all the women to some measure of Christian duty in our own station. The heathen women are friendly when I have had access to them in times of sickness and even cordial.

With kindest regards,

Very sincerely Yours.

S. B. Capron

Vepery Madras. S. India
Sept. 9th. 1869.

My dear Dr Clarke,

In an envelope which was mailed to you last week, I enclosed an article which I thought you might perhaps use for your forthcoming volume. There was no room for an accompanying note. To say, I sent something which you may perhaps find use for, if not for the Childrens book, for the quarterly of the W. B. M.

I have this week finished a tract for Tamil children. I asked the teacher of the Girls School, who has written it, at my dictation, to read it to the school and then to offer it in prayer to him upon

when blessing alone, receive a
friend. Nothing could have
been more appropriate than
his prayer. The children of
the missionaries have earned a
sum of money with which to
defray the expenses of printing
and I write it at their re-
quest.

I want to say a word
about Miss Smith. On my re-
turn from the Sept. Bretheren
of last year I sent a letter
to my mother about Miss
Smith's health. I was anxious
about her than and never
have ceased to be. She her-
self knows now that enlarge-
ment of the heart is the
cause of the trouble and the
of course, knows the attendant
probabilities. She is most kindly
averse to having any thing
said on the subject of her

heard, until the letter may come to be, to let her work as she pleases and as much as she pleases, without thwarting her. It is a brave heart that stands true unflinchingly at a post where God put her when in health. Your last letter to her respecting division of labor was most opportune, and a great comfort to her.

With kindest regards.

Very truly yours.

S. B. Capron.

Please mail the enclosed to Mr. Ripley. I am sorry not to be able to give his address more definitely.

All well with us, but Dr. Palmer's baby very low of living.

Yours - W. M. Blackburn

Sept. 19 -

Battalagunda March 1860

My Dear Dr. Anderson

Most of what follows I wrote & read at our Mission meeting held at Battalagunda Jan 18th During recd. permission of the Mission to visit the Dimavelli & Travancore Missions at my own expense I left home accompanied by Bro Burnell immediately at the close of the Mission meeting. & we were absent about 35 days. As you will receive from Bro B. some account of our delightful trip I will only say that a great pressure of work & a week's illness has prevented my copying & forwarding this letter.

At the beginning of this year I rejoice to be able to report my family in better health than at some periods during the year that is past having obtained help of God we continue until this day. The help of God has been most bountifully bestowed

upon the poor suffering people upon whom the famine of the two preceding years pressed so heavily. The rain has been very abundant, good that it were an emblem of the copiousness with which the Holy Spirit is to be poured upon the people furnishing for the bread of life. I have some faith that the Lord is about to bless us. I can respect nothing more than the sound of a going in the tops of the mulberry trees which indicates that it is a time for Christians to bestir themselves.

There has been considerable increase in the number of those under christian instruction. but only one has been received to the communion of the church during the year. Some five or six more have applied to be received. but we thought best to defer a little though I think some of them are sincere & that we may see long welcome them to the table of our Lord. Two new congregations have been rec.d though for one I have no catechist or teacher for the other only a teacher of very moderate abilities. In still another congregation I have no catechist or school master. as the one employed became

so involved in worldly concerns that it was found necessary to dismiss him from employment. He however still holds meetings with the people on the Sabbath. & when not away from home, does some catechists work without pay. Still another catechist has been at the Seminary at Pasumalai during most of the year preparing himself for still greater usefulness.

From the above particulars you will see that nothing like the usual amount of catechists labor has during the past year been performed in this station district. I do not know of a single one that has backslidden one has been excommunicated from the church for bigamy. & another been suspended for quarrelling But they have not gone to heathenism.

Although the distress from famine has been in a great measure relieved the people are still poor & very little progress has been made towards any thing like self support. Indeed I hope the good people in America are not soon to become weary & faint in their minds on this subject. However much we may desire it & labor for it self supporting churches will not come until there first come a great ingathering. The people already with us cannot however great their willingness support the institutions of the Gospel. Suppose you select from any church in New England ten or twelve of the very poorest families. The aggregate amount of their property I fear and doubt

would be far more than that of the majority which have been formed in our mission. The principal men live in houses not worth $10 Their whole stock of household furniture could probably be purchased anew for one or two dollars & many of the Church members have not twenty five cents worth of property within the four mud walls of their houses. A half dollar buys many a ~~wedding~~ bridal dress, with all its adjuncts. ten cents. buys a nice Thalie used instead of the wedding ring. Three quarters of a dollar clothes a man from head to foot. A day labourers wages amounts to about 6 cts. A sum sufficient to buy but the most scanty subsistence for himself & family. Are such people to do much towards building Schools Houses & Churches & supporting Catechists & schoolmasters. Some of the people its is true are in a little better circumstances. But the mass of those who have joined us are in the depths of poverty represented above. Our work must extend among a higher class of people & those who possess some means before we can expect that they will furnish means for religious purposes. /

To show that I am not singular in my opinion I will quote from Dr. Caldwell whom there is no better authority in regard to the practical details of the missionary work in Southern India. He speaks also of a class of people vastly superior in this world's goods to the mass of those under our care. Soon after his return from a

visit to England. He made the following report of his most interesting Mission station at Edeyangudy. He says "The native Christians of the district received us in the most affectionate manner. They have continued up to the present time to show their attachment to us & their confidence in us, by the pleasure with which they have assented to almost every wish we have expressed & the readiness with which most of them have allowed themselves & their children to be reformed. This is undoubtedly a cheering circumstance leading us to hope that much good may be done amongst them. It is interesting also as a proof of their pliant disposition & their sensibility to kindness which are amongst the best traits of their character. Yet it is connected with one of their greatest defects. Their want of individuality & self reliance.

During my absence the spiritual work of the district went on as usual. Sermons & Services were well attended & money was freely contributed for religious & charitable purposes. But whilst this was very pleasing & a proof that a real work had been going on amongst them Education & Civilization fell back. They allowed almost everything to fall into disuse, that was the expression of a higher civilization than that which they had inherited. In the poorer villages the children ceased to attend school altogether & the schools were given up. Except in Edeyenguddy itself & one of the out stations female education (which the people had learned to submit to but had not learned to like) entirely disappeared. The majority of the pupils in all the schools left & relapsed without having learned to read. Caste was regaining strength in several places the people of different castes had got into the habit of having separate services even on Sundays in little huts & other places of worship.

In these & similar things I have had much lee way to work up again. Yet with respect to every one of these things I have found the people willing at once

to fall in with my views. Some reforms were at once carried into effect. All were agreed to at once & the process of carrying them into effect commenced. It might be supposed that since I found the people so good humored & compliant I have every reason to be satisfied. My satisfaction however scarcely exceeds my disappointment. I am disappointed to find that Christian Hindoos show so little aptitude for standing alone. that they yield so readily to the influence of old customs. that they are still like children when considering the time they ought to be proving themselves men in Christ. It is a comfort it is true, that it is so easy to put them in order. But it is unsatisfactory that they get out of order again so soon. No man resists being reformed. Yet every man remains in helpless tranquility till his own time for being reformed arrives."

They are an extraordinary people these Hindoos. I sometimes compare them to a clock which if the works are in repair allows itself to be wound up without a struggle, but which gradually runs down again & stops as a matter of course as soon as its eight days are expired. If you want it to go continually you must take care to wind it up every week. What is still more remarkable is that many of the people actually seem to take a pleasure in being reformed. When more stringent rules are suggested, they adopt them readily, they enter into them with apparent pleasure and bustle about to carry them into effect with as much zeal as if they had emanated from themselves. Yet if they are left to themselves in a few weeks it will be found that everything has been allowed to fall through. In this respect they bear a marvelous resemblance to school boys who will work away at their books with the greatest zeal & pleasure, after some new rules have been laid down & while the master is present

But no sooner is the master's back turned than every book is closed & every boy jumps upon his feet. I have not now said anything which people who are acquainted with the Asiatic temperament will not be prepared to hear. People in particular who are acquainted with India will think that I have drawn a favorable picture of things & that on the whole I have reason to take courage seeing that though many of the native christians are like children they have so much of the good humored pleasancy of children. I do take courage & hope to go forward with patience a still more valuable quality in this country than energy. But there is one thing of which I am now more deeply convinced than ever & which I should wish to impress upon the minds of the managers of the Society's affairs and that is, that we must educate train up & enlighten an entire generation of native converts to christianity at our expense, before our native christians can be expected, like European christians, to take any real interest of their own in education & christian civilization & therefore that to stop short in the work when it is only half done from any idea of false economy, or from any correct, but premature theory about self support, is voluntarily to throw away all the results of the money & labour that have already been expended."

I have italicised some of the learned Doctors words & sentences simply to draw attention to them. But I have now neither time or inclination to add to the length of

Battalagundu March 1860.

Rec'd June 21.

Rev. J. Poor

Care Rev. Dr. Poor

Boston

Mass.

Care of Rev. Dr. Poor

Boston

Mass.

Care of Rev. Dr. Poor

Boston

Mass.

Care of Rev. Dr. Poor

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Care of Rev. Dr. Poor

Boston

Mass.

Dindigul Station

Madras

Postmaster

Dindigul

Madras

Dindigul

Madras

Dindigul

Madras

Batalagunda May 28th 1860

Rev R Anderson D.D.

My Dear Sir

Since returning from my tour through Dindigul to which I alluded in my last. the work has gone on at this station much as usual. One of my catechists with his family has suffered much from fever. Some school masters have also been ill. It has been in a part of this District a season of much suffering from fever. Many have died in Amarputty. the village where most of the Christians reside. who were transferred to our care by the Gospel Propagation Society. My first visit to them was one of special interest. I reached the Bungalow at Bethel late on Saturday evening. Then I found four persons prostrated with fever. At daylight on Sunday morning I walked to the village three quarters of a mile distant. In nearly every house I found one or more suffering from the prevailing disease.

some in the last stages. I had taken with me a box of Beecher Pills & long before I reached the end of the street all were gone. & among those whose fever on that day had passed off I expended a large bottle of Ague Mixture. Many recovered. but some died I tried to point them all to the Great Physician While preaching to those who felt able to walk to the Church it was very affecting to see Several begin to gather their cloths closer & closer around their bodies as the paroxysm was coming on & without disturbing the services lie down upon the hard mud floor & suffer so patiently. They often came to Bataiagunda for medicine some poor woman had her dying child brought the 9 miles on a litter to see if I could possibly raise her up. & the little girls recovery is a matter of wonder to many who had not expected to see her again. On that Sabbath morning I gave medicine to nearly 80 patients & during this sickly season when at home I very often rose a dozen & more to attend ~~a~~ patients in the early morning. I seldom go out to preach without many applications for medicine & medical advice. This furnishes me with many an illustration. Yesterday I went out to a place where a large number of people were assembled at a heathen festival As I sat in my bullock bandy preaching

to the crowd. A haughty Brahman was seen edging his way along towards me. I recognized him & made salam. Turning to his friend he remarked "Thus he knows me He has a wonderful memory." Coming near I addressed my conversation to him & explained the simple way of salvation by Jesus. in contrast with their complicated round of ceremonies & mantras to obtain they knew not what. also the folly of what the people were then & there doing in order to appease the wrath of the cruel goddess Mariamman. "What you say is all true but why do so few join you" said the Brahmin. "If your religion is true why do the people not receive it?" I replied. It is certainly their own fault. when they near of the right way if they do not walk in it. but to make the matter clear let us suppose the case of a sick man who goes to the physician for medicine. The physician makes careful inquiry respecting all the symptoms. understands the nature of the disease perfectly & knows the remedy. This he prepares & offers to his patient assuring him that this is the only remedy known for his disease But the sick man replies. that is a kind of medicine I do not choose to take. Being a Brahmin my caste might be injured by swallowing that dose & I will not do it. Whose fault is it if the man dies when the remedy

was offend him & he refused to taste it & what wonder if the physician should send him peremptorily away. Before I had half finished the sentence he exclaimed with a blush. "I did just so" "That is exactly what I did. & it was very wrong. The crowd not understanding his personal application of my illustration he condescended to explain & told them that he had called upon the missionary man three two years since for medicine. which after careful inquiry about his disease was procured at considerable trouble. & then he refused to take it. But said he I did wrong & have suffered much for it since. & turning to me asked forgiveness begging that I would not remember it against him any longer. Then drawing the illustration of its personal character I said. you have confidence then that what I said of your disease & the remedy was true here you? "Certainly I have. as I know of many brethren who have been restored to health by your mediens." Well then. Can you suppose said I that the Missionaries with at considerable expense & trouble furnish medicines to cure the sick. & at the same time prescribe poisonous doctrine for your souls. If you can trust us in the one case why not in the other. Why not believe what I tell you of the Great Physician The Only Saviour. Now all here is a most inveterate disease. too deep seated to be washed away by all the waters of

of the Gunjes. There is but one medicine for Physicians. My business here is simply to "send you to Him" In this strain I talked till night, & on turning to go the Brahmin begged me to give him a book that would tell him more of Christianity. I gave the Gospel of Luke. & then following my bundy as I rode away he said again "You must not remember my great fault any longer."

I will only add that there is now more of a disposition to listen to the truth. by all classes. Than I ever saw before. Many indeed offer any opposition. Many acknowledge the truth of what we say. But there are ten thousand ties binding them to their friends their caste. & their customs which they know must be sundered if they become Christians. I am often asked "What benefit shall we derive from becoming Christians?" Is there any certainty of salvation in Christianity? Shall we be any more prospered here in this world? Will you pay us any thing?"

Those disposed to oppose us will ask if I will insure them against disease & death. & often to the amusement of the crowd assert that a full stomach is all the heaven they want & hunger with no food to appease it is all the hell they know or care anything about. I shall try & write you again soon about the work in my villages especially the villages that have been taken from our care by the Gospel Propagation Society.

I must say a word about the debt of the Board. I have mentioned the matter in all of my congregations & for them a liberal response has been made. Some Rs. 20 or $10. has been paid to me by the natives & if you knew the poverty of the people you would be no more think lightly of this small amount. One man gave me half a dollar who had just had stolen his only cow worth $12 dollars & whose yearly income with his large family is not $50. Another old man (the same

old man who gave to you when he
his Pulias Swamy) with his own
gave to the Jubilee fund, a good
fat sheep, worth here about $1.50 cts

But of this, when all the contributions
come in I intend to write more fully
As you are aware we are making
our preparations to leave about the
end of this year. The Com. has
given the needed permission But
I have not personally rec.d a
single word. I do not complain
knowing the necessarily labor de
manded by your location. But at
the same time, will assure you that
a letter from one of the Secretaries
of the Board would be most welcome
My heart has been & my tears have
not been restrained at the sad
news of Dr. Pomeroy's fall. Also
at the great loss of the Board
& now it is one of the greatest ills
I can find to write up & yet some
I would not have the work then
which is now more interesting to me
than ever before if operation were

did not seem to cule for it. I fear there is no chance of an American ship. so that we shall have to do the best we can in going via. England

P.S. Sarah says the Cunard has a pleasant steward & they are very kind to her.

Boston Aug 31 Paid

Mrs. Chandler unites with me in the kindest Christian Salutations to yourself & family. Also to Mr. Thompson who we pray if it shall be meet face to face within a year or more.

Very Sincerely Your Bro in the Gospel C. E. Chandler

Rev. J. C. Chandler

Battalagundu May 28, 1860.

Rec'd. Sept. 1.

A. I.

Ack'd March 16, 1861

Ship "Nile" near the English Channel
March 14 1861

My Dear Dr. Anderson

You may be surprised at not having received any letter from me at the time when I was about leaving India. I can now only say that the last month I spent at my Station was one of much suffering from sore eyes. It being my last year (for the present) in the mission field I travelled a great deal in order to gain information which would be of value to me when in America. I visited in company with Bro. Herrick North Dinnapore where those godly men of the Ch. Miss.y Soc.y were being so blessed in their labors. Our hearts were greatly cheered by what we saw & heard. There has been a genuine revival of religion there. A work of the Holy Spirit. Our weak faith had led us almost to doubt the practicability of revivals among a people so ignorant & debased as are the Hindoos. But our faith has been strengthened & our unbelief rebuked. I sincerely trust that

Rev. J. C. Thompson

news of a similar work in our own mission may soon reach you.
I also went through Bro. Zeigler's field with him. & took Bro. Washburn. (who is my successor) through my field & the multiplied duties at the close of the year & at the close of my 13th years. in the Madura district. with unusual exposure in the sun brought on an attack of ophthalmia which at once cut off all reading & writing on two sabbaths I preached to the little congregation there with my eyes bandaged. so that not a ray of light could be admitted. & on the last sabbath before leaving. I could only read the confession of faith & covenant to the three who were rec.d to the communion of the Church. & let all of the other exercises be entirely extemporaneous But for all that those were very precious days. the last we spent in ~~Cuddapah~~ Bettelagunda. I rejoice to inform you that we had such evidence of the conversion of our Eldest Daughter that she was rec.d to the Church & for the first time sat with us at the table of our Lord. She has taken a deep interest in the instruction of the little girls school on our Verandah

& had become very much attached to the girls. She speaks, reads & writes the Tamul with great readiness. & it was a great comfort to us to see her so ready to aid us in the work that lay near our hearts. & to part with those in whose welfare we have so deep an interest & who expressed so much attachment to us was more painful than you will readily imagine. I had not half the regrets in leaving friends & home 14 years ago that I had in leaving India. But duty seemed to call for the step & we left our friends in Madras at the end of November. We were much prospered in getting our large party across the country in native carts. & then we got off from Madras in this Goodly Ship on the 20th of Dec. The usual incidents of such a sea voyage have befallen us. Our babe was very ill indeed for a month before we left probably in consequence of teething. We brought him on board with a very bad dysentery. & for several days feared he might not survive. As we brought no one to help us. he with the other children have been a great care to us

& I am thankful to say he is entirely well now. At St. Helena when we spent two days I made the acquaintance of the Rev. Mr. Bertram, who wished to be specially remembered to you. I had the opportunity of addressing his congregation in a very neat stone Church built as he said with money raised in the United States. On board ship, we have an opportunity of exerting a good influence & I being the only Clergyman on board. I have the pleasure to myself. Indeed there is not one except a lady the wife of Rev. Mr. Cuthbert of the Ch. Missn. Soc. & one other lady, who seem disposed to do any thing for the spiritual welfare of the 170 ~~24~~ souls on board. Some others I have no doubt are sincere christians but seem to think that being such themselves their duty is discharged. The Captain says he outward respect to religion & reads the Ch. of England service when the weather is fine so that all can assemble on the poop deck. But wine beer & spirits drinking is so universal among the high & low that it meets me at every turn & imposes an obstacle of no ordinary strength to all good influence

London 41 Canonbury Sq. Islington March 26 18

My Dear Dr. Anderson I am happy to be able to finish this letter from Place Bern we arrived on Saturday last having encountered a very severe gale at the Entrance of the Eng Channel. The Lord brought us through it with but slight damage to the Ship. There have been fearful gales in the Channel for the last month & the day we came in was the first pleasant day for two or three weeks. So that our very gentle breezes on this side of the cape. Kept us from running into imminent danger. as well as gave us a very quiet & pleasant voyage.

The Messrs Spicer have shown themselves very kind to us in providing rooms & aiding in the transfer of ourselves & luggage from the Ship. We shall be obliged to tarry here two or three weeks & can now tell my of the atlantic voyage in one of the Screw Steamers. I had hoped to receive a letter from the Rooms giving us some hints about the "line" which would probably be most favorable for my large party but I have received nothing nor have I yet seen the face of an American. I have been seen with great sorrow the news of American political affairs. What is to be the end thereof? I trust the Lord in mercy will avert a civil war. We shall probably reach New York or Boston about the

20th or 25th of April. When we shall doubtless have mingled in our cups much much of sorrow as well as of joy. Six months will have elapsed since the date of our last intelligence from friends. What changes six months time may have witnessed in these "fast times", no one can tell.

The sea voyage has set us all up so that, we shall not reach home in the condition invalids. Mary Henrietta & our Eliza's daughters are taller than their mama's & their appearance & amusement will speak well for the climate of the Madura district.

We all unite in the kindest Christian regards to yourself & family.

Ever sincerely Your
Brother in Christ
P. P. Chandler

P.S. April 4th Dear Dr A. I have detained this till the matter of our sailing was settled. We have now decided to go by the Liverpool & New York & Philadelphia Screw Steamship Line & we are to leave London on the 9th & sail for New York on the 10th. For our whole

of 11 we have to pay from London to New York £100. This is the best we can do after much inquiry.

We have just rec'd letters from friends in Madras, which cheer us much. There are some indications of a revival of religion. I trust they may now realize the long cherished hopes.

At the Am. reading room of the great Bankers Mr. Geo. Peabody & Co. I learned the particulars of the sad state of things in the now dis-United States. It is difficult to see what would be the end thereof. But God rules. If any letters reach the Rooms for us I will thank you to forward them to New York & Mr Minton & can we not have the pleasure of seeing you in New York before we leave there.

I have just rec'd a very cheering letter from one of the young Advocates, who hopes he found the Ship "Bible" the pilot of God & the gate of heaven. But of this I will speak when we have the pleasure of seeing you.

Mrs. C. dreads another sea voyage but by God's blessing we hope it may be short. My Dearly Beloved Friends

J. E. Chandler

London March 14th 26. 1861.

Rec'd. Apr. 22.

Mch to the G.
Apr. 22.

North Woodstock May 16 1861

Rev. Dr. Anderson D.D.

My Dear Sir

The day before yesterday P.M. we reached the old home stead. I need not tell how many tender associations cluster around this place. Every thing looks natural except the friends & relations. Fifteen years have produced great changes in the appearance of old familiar faces, & still greater in the faces of those who were then young. A crowd of young people ~~[illegible]~~ claiming to be nieces & nephews have been in to see us. I should have written you yesterday but for the constant demands upon my time made by friends.

I inclose a statement of my account which I fear cannot be fully settled until I come to Boston as I don't know how much in our currency is allowed for a pound sterling. Nor do I certainly know how to divide the expenses with Mr. Hemmeks & Mr. Burnles children. Mr. Rendall I thought would make the

drawn in the accounts he sent
But as he has not I think from
all the facts I am possessed of that
1/9 of the expense of the party should
be placed to Mr Hinnicks account
& 1/11 to Mr. Burnetts account.

I send a memorandum of the sums
I paid after leaving Madras.

	£	s	d
Sending in St Helena	"	2	"
Stores purchased there	"	11	9
Steward boy on Ship Nile	2	"	"
Sending-Dock Charges & Cartage	9	17	5
Cartage porterage &c Embarking	5	11	11
Board in London from Mar 23 to Ap. 10	16	19	10
Passage to New York	100	"	"
Stamps on bills & interest	"	1	2
Stewardess & boy	"	6	6
	£135	10	7

I drew in London from Messrs Spicer brothers
per order from Mr Hunt
£200. but Mr. Rendall writes me that
Mr. Hunt charged our mission Rs 1972-4 as
which sum he has charged to Mr. Gordon
This I do not fully understand but it
will all doubtless be made plain when
I come to Boston. & I can give any
explanations that may be necessary

Memo of Expenses in New York

Landing, Cartage & Porterage	$8.75
Board from Ap 24th to May 13th	61.00
To & from Brattleboro with Mary & Charles	22.70
Expense of journey to Woodstock	22.75
Washing in New York	6.50
	$121.70

I drew of Mr. Merwin when in New York of which Mr Gordon has probably been apprised $105.

I shall be happy to hear from you soon. & will you kindly tell me when you think it best for me to come on to Boston & how long I should probably remain there. My throat is much better now they family are all enjoying this bracing atmosphere much.

Mrs Chandler unites in the kindest regards to yourself & Mrs Anderson. Very sincerely Yours

Boston J. E. Chandler

North Woodstock May 16. 1861.

Rec'd May 18.

Attended to June 3/61.

Mr Expenses.

Mr Gordon

North Woodstock May 25/61

My Dear Dr. Anderson

I have not yet received any reply to my letter. Sent some days since. But we have concluded to come into Boston on Tuesday next. Mr. (that is Mrs. C.) & I suppose to go down as far as Worcester on Monday P.M. & spend that night with Dr Green's friends at "Greens Hill". & then in the afternoon train of

Tuesday go on to Boston
Will you kindly write
me at Worcester if this
reaches you in season
& tell me if we shall
go at once to your house
as you suggested when
in New York. Also
please mention what
will be our cheapest
way to reach your from
the Railway terminus
Supposing we shall be
Boston about 5. P.M. We
could come in an earlier
train if it was necessary
But I have not seen an
account of the meeting
yet. Enjoyed

to say that we are all well. Our Eldest boy has had the measles though was sick but a day or two. Mrs. Chandler has been very busy & hard at work. getting Ships clothing in a proper condition for a return voyage. I have been able to preach on the Sabbath three. My throat is nearly well.

Yours Sincerely Your
Brother J. R. Chandler

North Woodstock June 8 1861

R. Anderson Esq.

My Dear Brother

We reached home on wednesday morning of this week having spent a night with Dr. Green's friends in Worcester. We found my brothers house quite a hospital His four children & three of ours had the measles. Some of them quite sick another one of our children who was staying with his uncle William Chandler half a mile from here, had measles & all of the six children there. also. making in all fourteen invalids. Our eldest boy had received before Mrs Chandler left for Boston. & now the only remaining one who has not been sick seems poorly. So that the disease is likely to make a clean sweep throughout my own & my brothers families. We have been very busy since our return. We enjoyed our visit in Boston & Roxbury very much indeed. We are now planning if

The Children should receive to start for Cincinnati two weeks from next Monday which will be about the 24th We shall take our tickets through & then stop at a few points on the route to visit the friends of the Madura Missionaries. I subjoin a list of our Children with their ages

			age
Charlotte Elizabeth	born	Sept. 3d 1847	13
John Scudder	"	April 12 1849	12
Flora Jane	—	March 21 1851	10
Lewis Augustus	—	Aug. 23d 1854	6
Henrietta Dixon	—	Dec 3d 1855	5
Gertrude Abigail	—	May 26 1857	4
William Hopkins	—	July 10 1859	1

I know no doubt these dear children will have an interest in your prayers & sympathies.

Very Sincerely Your Brother

J. R. Chandler

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
33 Pemberton Sq.
Boston Mass.

Mr. Meadville June 8. 1861.
Rec'd. June 10.
Ans. June 12/61.

Wilkinson
Allen

Cincinnati Ohio July 8th 1861

My Dear Dr. Anderson

I left North Woodstock Ct. with my family on the 26th of June We spent an hour that evening with Bro Dwiggs friends in Norwich & coming in the night boat. Spent the 27th in New York. Taking the afternoon train of cars. Came on to Cornwall N. Y. Then we left the regular route twenty to Wayland to visit an aunt of Mrs. C.'s When we spent the Sabbath I was invited to preach at Springwater. three miles distant in the Presbyterian Church when our friends attend. The Pastor Rev. Mr. Hunter is aided by the Home Miss. Society & is obliged to spend much time in raising Strawberries grapes &c. to eke out his salary. The afternoon service held in a school house. near to Wayland I also conducted. At the close of which Mr Hunter rose & said he

had been thinking through the day whether they were doing all they ought to do for the missionary cause. On inquiry I learned that the missionary Herald was not taken there. The monthly concert was soon held nor could I learn that they ever gave any thing to the cause. Mr. A. then proposed that they should determine to raise $20. for the support of a school. & asked me to suggest some way to collect the money. I was quite taken aback at this as the old gentleman had through the day seemed so entirely unmoved. Nor did I know what it was wisest to propose. I suggested one or two things. Then he spoke again & said let all who are in favor of pledging the $20 raise their hands. & it was voted with great unanimity. Some of the members also made remarks. & considerable feeling seemed to have been stirred on the subject. In the evening of the

same day I spoke for an hour to a large country audience in the methodist church by invitation from the pastor. On Monday July 1st we started on our journey. Spending the 2nd with friends in Cleveland we reached this place on the evening of the 3d Mrs. C. was quite worn down by the journey the excitement of meeting brothers & sisters & not meeting her mother. The children too were weary of journeying. Yesterday was my first sabbath here & have considerable inflamation in my throat from taking a cold on the journey. I determined not to speak but was unexpectedly constrained to address the Sunday Schools & a union laymans meeting. Twice last week I was asked by friends to address them present in the business mens prayer meeting. I write these particulars at your request. & I would here record with great thankfulness that the Lord has been very good to us from the beginning to the end of our journey. & I have since

being Boston been permitted to speak at least three times every Sabbath upon the cause of Missions in India.

Now in concluding this hasty letter let me say that when I have incurred considerable expense in going about to different places to present the cause it seemed to my brethren in Woodstock not quite just that, neither their travelling expenses nor any salary should be allowed by the board. I felt assured that one brother who has for several years been alienated from the Board, on the Sabbath given considerable to the American Miss. Soc. should soon after have sent the board $20. (which he did not) have it to say that the Board did not treat me fairly. I do not now ask any larger allowance. But whatever allowance was made it seemed to me should have commenced from an earlier date. Brown I will not complain. With food & raiment I am content. I shall strive to extent of our ability aid the funds of the Board. My family is somewhat scattered among friends but all in good health. Yours in the Redeemer's cause

Lincoln Nat. Bap. Mis. Soc. Wolfville N.S. Jan 18/84

Walnut Hills Feb 1 1862

My Dear Dr. Anderson

There are several points respecting which I should much like to consult you in a personal interview. As this is impracticable I will take advantage of the rule allowing "unrestricted correspondence with the Secretaries of the Board" After the meeting of the Board Mrs C. & I went out to Milan to visit the friends of Mrs Taylor & Miss Sarah Ashley. I at the same time attended the meeting of Synod at Norwalk stopping with Dr. Newton who has the care of Bro. Taylor's children. I spent two Sabbaths in that vicinity speaking in behalf of the Madura Mission & the cause generally, both parts of each day. The Missionary meeting in connection with the Synod brought out a crowded house & as Dr. Newton said was "a success". I also attended the Juvenile Miss'y meeting, of which little Augustus Adams whose death was recorded in the Day Spring was the president. This was at Milan where Mr. Walters a son-in-law of Prof. Allen, is pastor. Both Mr W & his wife were Sabbath School scholars here when I superintended the school 16 years ago. I afternoons went in company with Miss Hetty Ashley a younger sister of Sarah, to visit Martha & Horace Taylor in Clarsden some 30 miles east of Cleveland. Mrs Chandler returned to her family immediately after our visit to Milan. Dr. Newton was quite anxious that I should if possible visit the Taylor children. We found them kept at home, under the kindest of friends but in great danger of being much injured by an excess of kindness. Mrs Eames

was endeavoring to manage their education at home, from the fear that they would be injured by coming in contact with other children & they seemed to be growing up with no manly development of character having comparatively no intercourse with any except this widow lady & her aged father. I am glad to hear that Martha is now at school in Milan boarding with her aunt Ashley & Horace attends a high school in a town adjoining Clarinden where he can return to his home with Mrs Eaton every Saturday & spend the Sabbath. I wrote very particularly to Bro. & Sister Paxton. The principle hobble I saw was that they would make no progress in their studies as Mrs E who did all her own work could not attend to them. Moreover they were acquiring very shy & awkward habits being kept almost as isolated as if in India. But one other thing of still more importance which was suggested by Prof. & Mrs. Allen before I went to the Meeting of the Board. Miss Hattie Ashley has graduated at the Normal School in Milan, & is a girl of decided christian character, efficient & earnest in whatever she undertakes a good scholar, & possessing many of the very qualities needed in a missionary lady, or a teacher in a missionary school. Mrs Prof. Allen who has known the family intimately says she is in some of the qualities needed much Sarah's superior. I was not much in favor of another young lady being sent out for that school a year or two since, when the subject came

But a good many arguments might be urged for the arrangement proposed above. Sarah's position in the mission is very peculiar. & often trying. It is often too, very manifest that she suffers in health and spirits from her isolated condition. She greatly needs a companion. & Hettie & all others, as Dr & Mrs Allen think would be just the one & the usefulness of both would be greatly augmented by their being together. I do not know as the funds of the Board will allow of any increase in that direction.

But the point upon which more than any other I need to consult with you relates to my own affairs. As I have not written you, probably you have no means of knowing any thing of our situation. I informed you when in Charlotte that we were keeping house on Walnut Hills near the Seminary & was very anxious to consult with you upon some matters, but could not find a moment when you were disengaged.

We have fortunately or unfortunately a large family, - Seven children. These had all to be clothed & fed. & schooled. During the Summer months we visited among friends. But we have no personal relations in a situation to receive such a family except for a few days. One brother of Mrs. C's is a prosperous

very liberal merchant in the city But he
not keeping house. another brother in the
city is a painter very poor with a feeb
wife. Neither of her two sisters are situat
so as to be able to render us any assist
Brother Lewis Hopkins has aided us ver
much in furnishing without charge fro
his store articles of clothing or rather
material for making up clothing & ha
given me a coat & overcoat. But
salary allowed by the Board. comes fa
short of meeting the expenses of
aside from clothing. I borrow
of my furniture of friends. Bought
at the auction stores. screwed every
down to the lowest point. My children
in many instances bought their school
by the little sums they have. sure
without butter. or some self denials. & the
little sums friends have given them. I can
write of all these matters. But since
connection with the board I have never
been so pinched with poverty. Were I
a single man $200. a year would be a
much more abundant supply than $600
with my family. I had a small sum
left in the hands of our Treasurer in Madura which
I reserved to buy furniture & needed ar
ticles to commence with on our return
This I have written for. & probably
is by this time all expended.

Washington Hills expenses
Rent, Fuel, Light
Clothing
Furniture
Sundry
Total

Walnut Hills Feb 18th 1862

Rev R. Anderson D.D.

My Dear Brother

Your very kind letter dated Feb 8th reached me several days since & has done us more good than medicine. I have been laboring under a mistake. Being in this country I had the impression that my correspondence should be carried on with the home Secretary & accordingly wrote Mr. Dwat a good while ago. But received no reply. Feeling very sad at the difficulty I find in making my expenditures come within my income I wrote you but did not send a long letter. only the first sheet of which I write now send. I do not wish to distrust providence nor the Christian people in this country. & from the very kind tone of your letter I shall take courage & do all in my power for the cause while in this country & cheerfully go back to India as soon as it is practicable. My own health is now good except the inflamation of my throat which

I am thankful to say is now being relieved.
I speak upon India & India Missions
every Sabbath when I am able to speak
and have a great many more invitations
than I can accept. A brief account of my
labors since leaving New England may interest
you. We left New York, June 28. But I will
go a little back of that & state where & how I
have spent my Sabbaths since reaching
the Country. The first Sabbath I was in New York
did not speak, was prevented by a bad cold

May 5th West Brattleboro. Preached once, & addressed S. School
12 New York. addressed Tabernacle S. School
19 N. Woodstock Ct. Preached twice & addressed S. School
26 E. Woodstock Preached twice & addressed a Miss'y meeting
June 2nd Roxbury Preached once & addressed monthly concert
9 N Woodstock Preached once & addressed S. School
16 Sempter N.H. Preached twice & addressed S. School
23 S. Woodstock Preached twice (once on missions)
30 Wayland N.Y. Three Miss'y addresses in three different Ch.
July 7 Cincinnati O. addressed 2nd Pres. Ch Sunday School
14 " addressed Bro. Maxwell's Cong. & Bro. Chester's Mission S.S.
21 " Preached in the Home of Refuge
28 Polo. Ill. Preached & addressed S. School twice & at Elkhorn Grove preached once
aug 4 Chicago addressed Plymouth Ch Mon. Concert
11 Mason O. Preached once & addressed S. School
18 Cin. O addressed Mr Stows S. School a Mission sch. al
25 Mason addressed a Missionary meeting
Sept 1 Cin. ad. Mr Chesters S. School & Dr. Thompson's Mon
8 Lawrenceburg Ky. Administered Communion in a Private Ch
15 Cin. ad. S School in Dr Boyntons Ch
22 Chilacothe O. Preached once & addressed two S. School
29 Granville O Preached twice & addressed S. School
Oct. 6 Milan Preached twice in M. & once in Norwalk
13 Norwalk. ad. S. School & Synod. Miss. Meeting

Walnut Hills
Oct 20 Made no address not
27 Cin. Spoke 3/4 of an hour in St. Johns Ch. Rev Mr Rettiers
Nov 3 Cin addressed Mr Stows Sabbath School
10 Springfield O. Preached twice & addressed S. School
17 Cin Preached to a German S. School Rev. Mr Vorrins
24th 14th Addressed Children of the Orphan asylum Mt Auburn
Dec 1 Cin Preached for Bro. Chester, & addressed Dr Thompsons men Car
8 Walnut Hills. Occupied the whole time of S. School address
15 Cincinnati (8 miles) Preached twice in a Meth Church
22 Walnut Hills At home sick with sore throat from Diphtheria
29 Addressed 2 S. Schools. Dr Goddards, & Dr Stows S. S anniversary
Jan 5th 1862 Again at home with a very sore throat
12 Dayton Preached once & addressed S. S. anniversary
19 W. H. Made no address
26 W. H. Preached once in Lane Sem chapel
Feb 2 Cin Addressed Mem. Concert here.
9 Mason Preached once & addressed Miss'y meeting
16 Bantam O. Preached twice addressed S School & ad. Sacrament

This will show you how I have spent my Sabbaths
have at monthly concerts & other meetings,
addressed people frequently ~~through~~ on week
day evenings. Attended several Eccl. meetings
travelled nearly 3000 miles almost always
with a free pass, which the Railroad
men have given at my own solicitation
& in some instances that of friends.
I have expended in travelling besides
omnibus & street car hire about $50.60
though if I had paid the regular fare it
would have amounted to more than
$150. All I have rec'd for preaching since
coming to the country amounts to $26.54
It may surprise you that one obtains so
little money for preaching out here But
you need to come & see how few churches

are self supporting in this vicinity. Of the 19 churches connected with the City Presbytery only 6 support their pastor, & some of these pay the pastor so poorly & irregularly that he can scarcely live. All that I have done for the Board or for the Miss.y Cause has been done with no advice from a Sec.y or agent. Bro Lord remarked the other day that he had never given me any directions when to go as he had never found me disengaged for a Sabbath when I could use my voice. I wrote to Bro Dwight a good while since but received no reply. I should like to tell you how near we came to a great Union Missionary Convention, & by how slight a matter it was deferred for the present. If nothing else was gained by the effort I had the pleasure of making the personal acquaintance of nearly all the Evangelical Ministers in the City, & am invited by many of them to speak in their Sabbath Schools & often in their Churches. But the Spring is approaching & we are in great doubt what to do with our Children. Mrs C's relatives are none of them situated so as to afford them a home. Bro. Lewis Hopkins will be liberal in pecuniary aid. He has promised to bear the whole expense of Sophias Education. But with whom we shall leave them we are not yet apprised. We have had several kind offers but none that seem at all feasible. Bro Lewis Hopkins has during the whole

winter been absent from home. He & his partner have furnished large quantities of army goods for the State of Ill. & will have made large profits if they get their pay. He is to be away for a month longer. Consequently he is urging us to prolong our stay at the West as much as possible. But I am anxious to return to New-England. as it at present seems to me we shall then be more likely to make suitable arrangements for our children than here at the West. We shall be very glad of any suggestions from you. I would here remark in regard to what I wrote respecting Brother Ashley. I should prefer that you would not write to our Mission about it until I hear from them. I have suggested the thing to one of the members of the mission.

Many thanks for the "Memorial Volume" which I rec'd through Mr. Blanchard. Also for the letter to Dr. Cornwall sent by mail. We were very much interested in the facts you state of the Silk merchant & other friends to our Board in England. Our own friends Mr. Clarke & Sir Arthur Cotton in Madras Bro Bruce writes, have

been trying to do something among the English community there. Also that Sir A. Cotton having recently gone to England expressed a determination to do what he could for us there. I am very sorry to see in one of the Cincinnati daily papers the statement that friends of the Board in England had contributed to its funds $20.000. This has got into the Christian Herald of this week with the addition by the printer of a 0 making $200.000. I am entirely at a loss to know how such exaggerations find their way into the papers. In matters relating to the war such things surprise no one. I only fear that the community out here will think the Board have plenty of money & they need do nothing. Which is just what many have been doing. Dr. Thompson's church have taken no contribution for foreign missions for nearly two years & have spoken in many places where they have very seldom given any thing. Dr D's church are very liberal in supporting city missions mission Sab. Schools & other operations generally. Many of his church members with whom I have made a pleasant acquaintance have advised me to labor in this country saying they did not believe in sending men abroad when there

was so much to be done at home I have so many things to say that I am looking for some kind providence to take me on to N.W. Eng. before I go with my family. I could at any time have a free pass as far as Columbus But I do not know the Rail Road men beyond there, & from past experience I infer that the Pres's & Superintendents of Western Roads are much more liberal than they are at the East. But my efforts to economize have not been confined to an inexpensive way of traveling. "These hands have ministered unto my necessities, & to them that were with me". But with all the difficulties we have had we have been much cheered by the assurances rec'd from friends that good has been done by our labors. In small places an effort has been started to raise a sum in connection with the Sabbath School sufficient to support a school in India or a girl in the Boarding School. One man wrote me that he would furnish for schools in our Mission or any other object which I may suggest the sum of $150. from the Sabbath School of which he is Superintendent. A letter

rec'd today from Rev Mr. Moss of Chilli cothe, urges us to come & spend another sabbath with them. Saying that since I was there the School had raised $18. & paid over to him. & they were to make it within the year $25

But I must close. hoping now that the way is open for a free correspondence, that you will excuse so long a letter, & also excuse me if I write again before long. I have rec'd some interesting letters from brethren, & one from a native catechist in Madura, Mr. Chelom & the Chelom are now all well though ~~the~~ Chelom since coming west has had whooping cough, mumps & chicken pox. They all had measles in the Spring. Mrs C. unites in the kindest regards to yourself & family & the deepest sympathy in the bereavement which we all feel at the death of Dr. Dwight. I trust the Lord will raise up others of a kindred spirit & qualifications for the work

Very sincerely Your brother

J. R. Chandler

Walnut Hills, Feb 16, 1862.

Rev. E. W. Dwight
Hartford
Ct

West Brattleboro Vt. Sept. 24

My Dear Dr. Anderson

I have just written to Mr. Gardner that it seems now very doubtful whether I can go out this fall. Some unexpected difficulties stand in the way. We do not yet know whether we can spend the winter. My brother's wife is too feeble to leave much added care to his family. We have been looking for a place either to board or to keep house without incurring the large expense of purchasing furniture. We have made very little

progress in finding
a place for the winter
Our three Eldest children
are attending school
here & they can board
with my brother
if necessary. We have
been trying to find a
furnished home. Perhaps
we may succeed.

We expect to be present
at the meeting of the
Board.

I attended the meeting
of the Franklin Co. Conference
last week. Mr Jenkins
told me of the amount
receipts to the Treasury
in August. We are
rejoiced at the prospect
though the war is not
yet ended. The meeting

At Sundorland was a most interesting & encouraging one. I was very glad to make Mrs. Jenkins acquaintance

With kind regards to Mrs Anderson & your daughter in which Mrs C unites

Very Truly Yours
J. R. Chandler

Mitchell Ia. April 26th 1862

My Dear Dr. Anderson

Several weeks since I received a very kind letter from you informing me of the vote of the Committee to allow me an additional $100. Many thanks. We have now broken up house keeping & are making a few visits to Mrs. C's brothers whom she has not yet seen previous to our starting for the East. I had but very few moments to see Mr. Trust, consequently failed to obtain that counsel & the information which I desired. The Missy. Convention in Cincinnati was not very satisfactory, excepting the last meeting which was held on Sabbath evening & very fully attended. Dr. Perkins lecturing the Children upon India when Bro. Sears & myself who have lived there so many years, were present & not permitted to say anything was thought rather inconsiderate.

I have no doubt a good impression was made as far as it went.
Since writing you I have been able to speak every sabbath but one. At the meeting of the Cin. Presbytery they chose me as one of the Commissioners to the General Assembly which meets in the City on the 15th of May. The anniversary of Lane Seminary occurs on the 14th. I am very desirous to be present on these two occasions & then I shall D.V. start with all of my family for New England, visiting some friends at different points on the way.
I hardly know what to say about the time of going back. Our boy Lewis is too old to take back with us & too young & too wayward to leave. My own throat is not well yet. I think with the general health so much invigorated my throat would be better in India than in this country. I am having a painter of a good deal of skill paint on a large scale a dozen Hindoo pictures which are to be

paid for by Dr. Thompsons Sabbath
School Children. The amount will
be some 30 or 35 dollars & although
last Sabbath was very rainy they
brought 20 dols. & the Superintendent
told me yesterday that they would
earn the remainder without any
difficulty. These pictures I shall
take with me when I go out
Sham the county & then shall
turn them for another Madison
returned missionary. I found we
should not be able to come out &
visit these brethren in Southern
Indiana & Ill. But a very kind
friend connected with one of the
Rail Roads. coming into Cin. ob-
tained for Mrs. C. myself & all
the Children, a free pass to go &
return from Salem Ill. Our
brethren live off from the road
so that some expense will be
incurred. But we deem it a very
gracious to be allowed to go the 269
miles & return. Indeed without this
gracious kindness we should not
have been able to make the visit
& Mrs C would have returned to

India probably without seeing more
of her brothers & their families
With your permission I shall as
soon as convenient after reaching
New England come down to Boston
as I wish very much to consult
with more older heads than
myself about what is best for
us to do. We have talked about
my going out & bringing Mrs C.
to follow in two or three years.
But I must now close in haste
Mrs C. & the children are
quite well & unite in the
kindest regards to your
family. Yours Sincerely
J E Channing

Please direct to the care
of Saml. Hopkins Esq.
Cor 5th & Vine St
Cin O.

Mitchell
Rec'd
Apr 26. 1842.

West Brattleboro Vt. July 4th 1862

My Dear Dr. Anderson

We reached my brothers house on Monday of this week having spent the Sabbath in Utica.

Since writing you we have travelled many miles & have done much talking on various subjects. A particular account of which I could give if it were desirable. I am happy to report Mrs. Chandler & the children are in good health except our eldest boy John. Who is complaining badly. We fear inflamation of the lungs is the cause. He is under medical care. My own health is very good. I spoke about 3½ hours last Sabbath & shall probably have felt no injury except that early on Monday morning we left Utica in a heavy rain. Getting considerably wet in reaching the cars. I took some cold & my throat is somewhat sore. I wish to come down to Boston soon to consult about future plans. I cannot yet see far forward. I am willing if it is advisable to go out alone

the coming fall & leave Mr. Chandler a year or two longer. I only wish to see that duty calls for the sacrifice if I can make it. I could more easily tell you the circumstances that seem to require such a step. Then I can write them. But I write not with fully now as I may before long have the privilege of meeting you & write to inquire if the time of my coming to Boston is a matter about which you will suggest any thing. We can time be as convenient as another to you. West Brattleboro, Vt. is to be my post office address for the summer.

I have an engagement for next Sabbath & the following here at West B. & at Mr Eylers Church at Brattleboro & the at Marlborough. The inclosed comes from a Springfield Ohio paper will indicate what I have been doing on my way from the West.

The pictures allude to an quite attractive Sunday School & other much more so than those shown by Dr. Perkins as they are getting up on a larger scale & with more artistic merit. The greater part of the expense

of painting these pictures was defrayed by the Sabbath School connected with Dr. Phemphrey's Church in Cincinnati. The children of that School gave $30.

With much love to yourself & Mrs Anderson in which Mrs C unites.

Remain very sincerely
Yours J. E. Chandler

Lecture on India.

Rev. Mr. Chandler lectured to the children of this city on Friday afternoon at the Presbyterian Church. The lecture was intensely interesting, and was illustrated with beautiful paintings of Indian Gods, men, costumes, marriage festivals, temples, self-tortures, and the heathen ideas of the geography of the earth, and gave a very clear idea to the hearer of the inner life of the natives. The wives of the country are merely slaves to their husbands, and become wives at all ages, from two weeks to twenty years, but seldom beyond that age. In drinking from a cup the lips are never permitted to touch the vessel, but the head is thrown back, the mouth opened and the liquid poured in.

Of the geography of the earth, they believe that the earth is square with an immense mountain in the center, much larger at the top than the bottom, from which the river Ganges flows, emptying into a sea of arrack (distilled liquor.) This large sea is surrounded by an island which is inhabited by a race of people who live to the age of 5,000 years. This island is surrounded by another sea of buttermilk, and this sea by another island which is again surrounded by another sea of gravy, and beyond this is the land of darkness or the Indian hell.

When a person dies his soul becomes the inhabitant of the body of some beast or reptile. When a husband dies it is caused by the sin of his wife, and she is never again permitted to marry.

We would have been glad if our citizens could have had another opportunity of hearing Mr. Chandler, so interesting was the lecture.

West Brattleboro Vt. July 10th

My Dear Dr. Anderson

Yours of the 8th was rec.d last eve. I also rec.d a letter from Mrs. Treat. "Just the time you then suggested for me to come to Boston. I am sorry to say I wish to be here in B. Mr. Ordutts large Seminary has its anniversary exercises on Tuesday Wednesday & Thursday of next week. My brother is one of the trustees of the Sem. & one of our daughters attended the Sem for several months last year. So that the friends all wish me to be present next week & will however forego

the pleasure if there
are special reasons
for my coming at the
time you mention an
I am sorry to trouble
you to write again an
as I am requested
to preach here on the
following Sabbath and
I hear from you I w
venture to come a we
from next Friday
If you are to be awa
at that time I will
suggest any other
hope to meet you
suggestion.

Mrs Chandler unite
in the kindest rega

Very Truly Yours
J. E. Chandl

P.S. I am willing to arrange so as to go to New Haven on commencement week I do not know exactly when that occurs But I have no other plans

JCC

West Brattleboro Vt, May 18 1874

My Dear Mr Treat.

I forgot when in Boston to mention one thing about which I should have consulted you. The inclosed letter which was printed in the Central Christian Herald just before I left Cincinnati, will explain itself. I read the letter to friends & have often read it or parts of it in public meetings. Without much solicitation about $50. have been paid to me for Bro. Henry Zebras Church. (spoken of in the last paragraph of his letter) In no case has the sum given interfered with the usual contribution to the Am. Board. Is there any objection to my showing my pictures as I have an opportunity & after lecturing, asking the people to contribute towards this Church. I have been urged to do so, & have no doubt I could raise the sum required without any special effort.

Bro Dwyer writes that there is a very interesting revival of religion in progress in Mr Zebras Church & among his people & asks me to help him if it is practicable. My throat is now better than when

in Boston. I spoke once yesterday here
in West Brattleboro & next Sabbath. I expect
to speak all day for my brother in
Dempster N.H. Mrs C. & Mr Chelson
are all quite well

Very Sincerely Yours
P. R. Chandler

West Brattleboro, Aug. 18, 1862

Rec'd Aug. 20.
Ans. Sept. 4

New Haven Ct. Jan. 8th 1863

My Dear Dr. Anderson

I was not a little surprised to hear of your proposed journey to the Sandwich Islands. I have no doubt of the important results that will follow your visit there. Should your life be spared. & my very best wishes & fervent prayers will follow you & I trust that in the providence of God you may be able to return to Boston or leave for India.

I shall sadly miss you & your family (all of whom have been so exceedingly kind to us.) when I visit Boston. I had hoped for some advice from you in regard to our children. When we shall probably be making preparations to leave them. But I have no doubt that light will shine upon our path as just as we need it.

I hope you will not feel under any necessity of replying to this if your time is occupied with

more important duties as I think it must be.

I sincerely trust that the Lord will bless & keep you all & bring you safely back to this State, this United, & blest with peace & prosperity.

With the kindest regards to Mrs. Anderson & Miss Anderson I am as ever Your Sincerely

Yours John E. Chandler

Feb. 8, 1863.

Rev R. Anderson D.D.

My Dear Sir

You know well how greatly the expense of living has increased in this country during the past two years. You are also aware that we have had a large family to support. So large that we could spend but little time in visiting among our friends. On reaching the country we had winter clothing to procure & articles necessary for house keeping. Every thing to buy. Then received many gifts from friends but a few from strangers. Without these we should have suffered. I need not detain you with too many particulars. The best I could possibly do even with the generous aid of a brother in law. I have been obliged to draw largely upon the $500. left in the Treasury of our Mission when I sold my effects upon leaving. We shall greatly need

that sum in commencing again when we reach the mission.

If the Committee can consistently make some further allowance beyond the $333. for a refit it will relieve us from what I fear will be a serious embarrassment. During the first few years, after our return I have drawn upon that sum nearly $2,50 nearly half of what remained upon our break up three years ago.

Very Truly Yours
J E Chandler

Entered

Charlotte Elisabeth Chandler
born in Madura S. India
Sept 3d 1847.
Left under the care of
Miss Helen Peabody, Oxford, Butler Co. Ohio
Lewis C. Hopkins (her uncle) is to defray
the expenses of her education etc. etc.

John Scudder, born in Madura
South India April 12th 1849
Left under the care of Mr. Charles Fabrique
New Haven Connecticut.

Flora Jane, born Madura S. India
1851. Left under the care of
Mr. George W. Root Hartford, Conn
Mr Root meets her expenses.

Lewis Augustus Chandler,
born Pulney Hills, Sanitarium, S. India
Aug. 23. 1854 - Left for the present with
Rev Wm Bird, Hartford Conn. - No

permanent arrangement (for
any length of time)

They all came to the United St
with their parents - From Madras
to London in Ship Nile, Capt A O
Left Madras Dec. 20th 1860

From Liverpool to New York
by Steamer - reaching N. York April

Boston Nov. 16th 1863

My Dear Sir

At your request I will frankly state a few facts which may have a bearing upon the question of Mr. Murray & family returning to India.

The English Surgeon of Madura Dr. Colebrook who advised their coming to this country often remarked that Mr. M. was at any time liable to an attack of Apoplexy. His brain was very easily affected.

And the remark was often made by some members of the Mission that they did not expect they would ever come back. After they had been in this country

two or three years. Somet
was said in one of your lett
about Mr. M's wish to
sent out again. We tur
the matter over in Mith
meeting. Each one express
his opinion informally an
it was thought best to ta
no official action upon th
subject. As far as I th
recal the drift of that
conversation, it was ag
their returning. I do not
remember more than tw
of the brethren who favor
it. His age - the stat
of his health - his habit
to an apoplectic attac
which might be brought
by his fearless exposure
to the sun were alledge
among others as reason

why he had probably better remain in this country.

Since coming to this country myself, the missionaries in their letters have uniformly taken it for granted that they (the M's) were not to return.

When I last saw Mr. & Mrs. which was at the meeting of the Board at Rochester Mrs Mr. told me that they had recently received a letter from Mr. Webb. stating it was the unanimous opinion of the missionaries that they had better not come out again.

While I have great respect for Mr M. as a good man considering the length of time they have been absent his age & all the circumstances

in the case I should th
it not advisable for the
to go again to labor a
Missionaries in Ind
I would not go were I in
place. This opinion I offe
with much diffidence as I wo
not place a straw in the wa
of one who is called in th
providence of God to labor
the dissemination of light
those lands that sit in dar

Very Truly Yours
J. E. Chandler

Rev. J. E. Chandler
Jan. 16, 1863.
Rec. Jan. 16 —

Mr. J. Mott's
Rom.

Tirunnungulum Aug 18 1864

R. Anderson D.D.

Rev. & Dear Sir

It is more than time I had reported myself to you. Our passage was a very prosperous one — unprecedently short, for which we were exceedingly thankful, as there was nothing inviting in our position. The Captain was a common sailor & about the most illiterate man I ever met with in a position of responsibility But he was a hard worker, watched every thing about the Ship, kept on sail as long as possible, straining every nerve night & day to get the Ship along. But his estimate of the character of Sailors was such as almost to preclude the possibility of benefiting them. He never spoke to them only in the stern tones of command, & almost forbade my showing them any kindness. He said the more kind I was to them

the more impertinent they would be to him
& yet as he consented to have service on
the Sabbath, the Sailors were ordered to
attend, just as they were ordered to
reef sails. And when one man being
an Irish Roman Catholic refused or neglected to
come to meeting, the Capt. ordered him
put in irons. Oh how harshly those
irons grated upon my feelings! The result
of a gentle expostulation was an assurance
that attendance upon the service must
be compulsory or it (the Service) must be given
up. I call that christianizing people
by violence, or to use a common phrase
with a vengeance. After a few weeks
had passed the Capt. allowed me a
little more licence in conversing
with the men, and furnishing them
with books & tracts. A more quiet & better
behaved set of Sailors I have never seen
& yet I have reason to believe that more
than half of them would gladly have
joined the crew of the Alabama & helped
sink the Ship. Irresponsible power

in the hands of a man so ignorant and so passionate is what I never again desire to witness. Very little can ever be done to elevate the character of Sailors so long as the officers call them brutes & treat them as brutes, accepting it as a foregone conclusion that they are as bad as they dare to be, and "all kindness is wasted upon them". These were the sentiments expressed & this nearly the language used by the Capt. & 1st Mate. The latter though not so passionate was a little more ignorant man than the Captain. With such officers I had not much hope of reaching the men & yet one Sailor just before we reached Madras expressed a determination to lead a different life. He gave up his banjo & comic song singing & commenced reading his Bible & praying. He with seven others of the crew & two of the officers signed the total abstinence pledge. With one exception all on board treated us with the greatest respect though the Capt & his son (a common Sailor with his berth in the Cabin) & the first mate really

did not know how to behave in the company of well bred people. After 92 days at sea we were happy enough to stand again upon the Madras beach. Much delay was occasioned in getting our goods ashore It was from April 22nd till May 11th that our goods were detained on board. But being ready to start for our own mission we had not before us 300 miles of travel in a cart, at the speed of 2 miles the hour. We came 204 miles by the Cars leaving them at Salem. Thence in two nights we reached Trichenopoly and in two nights more were in Madura Jaffna. Salem we came by express but did not find the sleeping cars quite as luxurious as those on the N.Y. & Erie Railroad. I am sorry to say that since reaching our field we have all suffered from boils & from the native sore eyes. For some weeks I was unable to read or write. I rejoice to say that we are all quite well now. This field to which the mission had

appointed us, is a very interesting one. Some in which considerable advance has been made Bro. Herrick whom you have seen, knows it better than any one else having labored in it some 17 years. But there is still work to be done. I feel it now more than ever that the real progress already made towards christianizing the Madura district is much overestimated. On reaching this field I determined to look out among the catechists some of the most faithful ones, & bring them forward as candidates for ordination. This was in accordance with your suggestion at the meeting of the Board at Rochester to meet the wants of this large field. But alas, I do not find men of the right stamp. I take the direction of the apostle to "lay hands suddenly on no man", as an important caution not to ordain men to the gospel ministry before a sufficient trial has been made of their qualifications, their gifts & graces. Many of our catechists have been tried & found wanting. They may be converted men & under constant supervision will do good

But the friends of the Board have very little idea of the weakness of even Christianized Hindoo character. However no good will be gained by dwelling upon this fact I will pass to something more cheering.

Fifteen years ago last month I visited the village of Melankineros in company with Br. Hensch. Three men only & no women attended the meeting which was held in a private house. Last Sabbath I was at the same village. We met for worship in a substantial stone church with a small bell upon it, the sound of which called together more than 150 people all calling themselves Christians many of whom doubtless are truly so. This bell was bought by Sunday School children in America & brought out by Mr Webb. The early morning meeting was for the women alone. About 30 were present seven or eight of whom brought their testaments & read each a verse in turn. These all were a few years since in the ignorant & degraded

condition which heathenism assigns to women. The native pastor Rev. Mr. Vathanaiken is a very humble unassuming man, not in the least puffed up by his position. His wife too is very zealous & faithful in teaching the women. Deacon Gnanamoottoo was away from the village. I preached in the morning & afternoon. In the evening we held a conference meeting in the house of one of the members. Three of the Church members made remarks. One spoke of the want of faith in some of the weaker members & said we must support them & pray for them. Another said his mind had dwelling upon the passage of scripture found in James 5:7. which he read & remarked upon in a very interesting manner. I could scarcely suppress a tear as I thought how different it would have been with all the 222 souls composing the Christian community then if Bro Hemick or some other missionary had not brought them the Gospel. In some such places I see great advance in the three & a half

years of my absence in America and the disposition of the heathen in listening to Christ preaching seems to have changed for the better. Many more portions of Scripture & tracts are sold than formerly. //

The Rev R. M. Bauboo a native clergyman connected with the Scotch Free Church in Madras in a letter just received writes as follows. "The native mind in Madras is now stirred up from a state of cold indifference to the pressing claims of religion. Lectures are delivered openly by two of the leading Brahmins of this city on the Bagavat Gita, in Tamil & Telugu. Tracts & fly-leaves are printed & circulated. Two Associations have been formed for the purpose of helping forward the spread of Pantheistic & Vedantic views. They have assumed respectively the names. "Hindoo arbeveroo the samaj" (advancement association) and "Madras Vatha samaj." You will be glad to hear that the native christians are not idle. They have recently resolved to take advantage of the present movement & to give it by the Saviours promised help & blessing a right turn. We have formed the "Drua vatha (or Bible) samaj" with the simple desire of helping forward the social moral & religious progress of the Hindoos, by means of discussions lectures and occasional tracts in English & the vernaculars based on sound Bible principles. We humbly trust that the Lord will graciously direct all our movements and magnify his own blessed truth." My sheet is full & I close abruptly with the kindest regards to Mrs & Miss Ely. Truly & E Chandler

Rec'd Oct. 15.

Pirumungalum March 17 1865

My Dear Dr. Anderson

Ever since the death of our precious little Willie, I have been trying to write you. But I have never had such a pressure of work & correspondence as this year. A letter to our son John, I sent open to Mr Gordon from which the particulars of the death of our little one may have been learned at the Rooms. He was sick but 30 hours & then fell asleep. He was an uncommonly mild & amiable child, had a simple faith from which I have learned many a valuable lesson. When in that fearful storm at sea, he cried out "Captain the Lord can save us". Shortly before he died he said in reply to a question by his mother, "I shall go to heaven. God will take me there".

One pleasant little occurrence I did not mention. The very day on which the terrible disease attacked him, a man who was at work for me gave him one anna (8 cts). This he brought to me

with his usual good natured smile & said "Papa I wish to give this to the American Board". What prompted him to say this I do not know. But it was his last legacy to the Board & we have it carefully laid aside. Possibly I ought to have forwarded it to the Treasury. Indeed I will do so by the next opportunity. And will not He who "Sat over against the treasury & beheld how the people cast money into the treasury" accept this little offering? The little one has been more than two months in heaven So that we have now no anxieties about the care he will receive.

It is about the living we feel most anxious. We look to you now to tell some of our trials in relation to the children we left in America. I know you will hear me patiently for I experienced nothing but kindness at the rooms during the three years we were in America. We have a very pleasant recollection of your own & Mrs. Andersons kinde

You doubtless know something of Lottie's history since we left. She once wrote that you had called at Mrs. Hunnes. She gave us the news that some young men from Auburn Seminary were under appointment for our Mission. Also that Miss Mary was expecting before long to be married I am sorry she did not or could not say that she was to marry one of the young men coming to our Mission. We feel very thankful to you for calling to see our precious child. Had we anticipated such a protracted illness Mrs Chandler would not have left her. She had always been so well & had advanced so far in her studies that we felt confident she would make her own way by the aid her uncle in Cincinnati offered her. But no one had a home for her when sick. She was with her aunt near Cincinnati. But her aunt was in very straitened circumstances. & could ill afford the strength required for any additional care.

Our first letters after reaching India advised her to come east. & we begged Mrs Hume to receive her that the best of medical advice might be secured. We fully expected that her uncle would continue to aid her pecuniarily. But we are grieved to hear that he has done nothing for her since she left Cin. last August so that when the winter commenced she was destitute of many very needful things & without any money. Mrs. Hume as you well know, cannot keep her without compensation. I sent an order on Mr Gordon for $50. not long since. But that will do very little towards meeting the necessary expenses of one who has been so long ill unable to do any thing for herself. I rejoice to hear that she is now rapidly improving in health. But Mrs Hume writes that she will still need great care of herself though she hopes Sister will be able to resume her studies by next September.

I have requested Mrs. Hume to continue to act the part of a parent, to our children in New Haven, promising to compensate her. But where this compensation is coming from I do not exactly know. Our Son John has not been pleasantly situated & probably has by the advice of our best friends left the place where he has been living. He has I presume drawn the sum which the Board allows to the children of missionaries who are in need. But nothing I presume has been drawn for Lottie. & Mr. Root who has the care of our second daughter Jennie I know has not drawn any thing. At least he said he should not. Under these circumstances I am compelled to ask that the Board will send to Mrs Hume for Lottie or to meet her indebtedness the sum of $100. This I hope will suffice. Lottie will soon be eighteen at which age I believe the Board make no allowance. If her health is restored I think she will be able to teach. If not

I do not know what is before her.
We have a faithful covenant keeping
God who has brought us on thus far
& I am sure will not leave us now
I have to do most of my writing in
haste as the care of these two large
stations is more than sufficient
to keep my hands my head & heart
full. I am very anxious to see
some that reinforcement which
we are to expect will soon be on its
way. I trust you are to send us good
men with good wives. I have
just now heard that young Baldwin
has left Bombay for America
with no prospect of returning. Neither
Mrs C. or I claim any special
sagacity But when we stopped with
them at the Hotel in South Hadley
at the time of the Jubilee or Reunion meeting
in 1862. we decided that Mrs. B. would
stay only a short time in India
I am sorry that a young man of
his talents & enterprise should be

obliged to leave his work just as he is beginning to get an inkling of the language. Our hands are very weak at present. Dampuruma vacant Mundukaseelie vacant Periacutum vacant. I ~~I might say usutasipatty~~ when we have for a long time thought a station should be started is vacant. I have the pleasure of itinerating in the tent with Mr Cupper for nearly three weeks. I've found much to cheer us. We were repeatedly solicited to establish schools with Christian masters. Assured of help by the mother. Many times respectable farmers said to us we worship these idols because we knew no better way. But if you will send some one & teach us how to worship the true God we will do as they teach us. It is a time of trial to some of our Christian people two of Mr Soyes' catechists

has recently been thrown into jail & the people of one village in the Mundakasalie Station, have had a case involving some $2500 just decided against them. These are the most wealthy men in any of the congregations, & when them debts, to be most unjustly cheated out of the above sum, & that done by documents forged by their village accountant. What will be the end I do not yet know.

This letter is unofficial as you will see. But it's time I had written a quarterly report of my station. They will be first coming soon. Mrs Chandler unites with me in the kindest regards to yourself Mrs Anderson & the other members of your family whom we know.

Very Sincerely Yours
J. E. Chandler

Rec'd Aug 3, 1854
Mount Morris May 15

Tirunuvyalum June 7 1865

Rev. R. Anderson D.D.

My Dear Sir

Since this year commenced I have in one way & another been hindered from making that thorough exploration of my whole field which is desirable in order to give you a fair report. At the beginning of the year I spent nearly three weeks itinerating with Bro. Capron among heathen villages. This was my first experience of tent life. We explored the northern part of the Ulundurpettah District labouring mostly among those of the Kallar or thief caste. // We had every where a respectful hearing. Many asked us to establish schools that they & their children might be taught. The ignorance of the people in that section is most deplorable. // We visited village after village without finding a single person who could read. // The principal man in one village replied to me somewhat in this strain "We believe what you say. We receive no benefit from our idols. We worship them because our fathers

Mrs. Chandler wants to be in Madras with Mrs. Anderson

no better way. You say we must worship the true God. But we know nothing of him or in what way we should worship him. You say the Bible will teach us. But there is not a man in our village who can read. And what you have now told us we shall very soon forget. What shall we do?? I certainly felt a deep sympathy for them, in their, gross darkness. And this is but a specimen of what we often hear. In some places idolatry seems to have a stronger hold upon the minds of the people than in others. It was apparent to me however that its hold is yearly becoming weaker & weaker. —

Among the congregations of the Tirunelveli & Ulundurpetty districts, there is no marked change. I might give a list of "Heavy Side items", though not of the kind we read of in the "Congregationalist" & We have no increase of Salary. — no well replenished larder from a surprise visit — nor any Photograph albums interleaved with "green backs". — Possibly it would be more logical first to mention some of the Shady side items which would cause the others

x. Since writing the above I have received a letter from Sadasivan Pillai, one of our Sudras, who had been

to stand out more pleasantly in the contrast
Many members of our Christian Congrega-
tions, yes the great majority seem utterly
indifferent to the matter of education. It
is with the greatest effort that we can get
them to send their children to school or
to learn any thing themselves. It is of course
impossible to make such persons feel any
personal responsibility in supporting the
school or catechist. Indeed some of our
catechists themselves feel as little interest
as the people. But the shady side
though a formidable reality to us is
not pleasant to gaze upon & we will turn
our eyes to some spots where the sun shines

Two miles from here is the village of
Naducotta where resides a Kumindar or petty prince
He though not a Christian is very friendly. He
gives us a house for the school & sends all the
children from the palace. So that the school now
numbers nearly thirty boys & some five girls.
These all come in to the station to attend church
every Sabbath morning, walking the two miles
back in the hot sun. They also come in for

examination every wednesday. The teacher is a widow woman who was educated in Tinnevelli She is very efficient & the school contains some very promising candidates for the Seminary at Pasumalai

Our station School too has greatly improved of late.. ~~Its numbers have~~ Its numbers have increased from about ten to twenty-six. Many of the children are very small. Eight little girls are ~~making~~ doing good progress in their studies. // Mrs Chandler spends much time in instructing them. // There are now five or six candidates for admission to the Church whom I hope to receive before long. In some parts of this field the catechists report that unusual attention is manifested by intelligent heathen in reading the Bible. // I will mention one case which I hope may excite the interest there which it has among the Christians here.

// In one of the villages where I have a Christian congregation & a catechist there is an intelligent man of the Reddi caste who within the past six months has been reading the Scriptures daily and often attending the religious meetings. He seems to be a sincere & earnest inquirer after the truth He carries some one of the

gospels with him wherever he goes and often sends to the Brahmins & holds discussions with them. He is a man of great influence possessing some special privileges in the village and in the large Temple near. What gives him this influence will scarcely be conceived by any one in a Christian land.

It is the <u>iron cage</u> in which his head is always inclosed. Some seven years ago he made a solemn vow that he would excavate a tank in front of the Temple & wall it up with hewn stone. This he has partly finished. It is about forty ft. square & twelve or fifteen ft. deep. Such a work is regarded as one of great merit by all classes of heathen. The whole cost of it will probably be not less than fifteen thousand Rupees. Not possessed of much property. in order to beg more successfully he had this arre-kundum or square iron frame riveted about his neck & then hoops of iron passing in a conical form over his head. & these all riveted together wherever they cross each other. The first time I saw this man he came in & sat quietly down to hear what I had to say to the few Christians in his village. I looked upon him in perfect amazement. By holding this iron cage

in an upright position one would not imagine that it produced any suffering. But it is difficult to see how he could ever lie down to rest without the greatest discomfort. And then to think that for seven long years night & day this rough iron has been hardening his neck & he has been trying to fulfil his vow to God & men & thus attain such merit as will atone for his sin. I rejoice to say that light has begun to break in upon his mind He acknowledges that he is a great sinner & needs a Saviour. Two or Three months since when Bro Dracy was with me at Melankiam this man came from his village six miles off on purpose to talk with us about the way of Salvation. I at that time presented him with a New Testament which he has been reading in course. On my last visit to the village he staid through all the meetings. & when I left he followed my cart conversing on the way for more than a mile. The catechist a few days since told me that when he read along in the Gospel of Matthew to the third

and crucifixion of Christ he read it over & over. with tears & many exclamations of surprise. that one so pure & holy & one possessed of almighty power should ever have suffered himself to be treated so unjustly "Is it possible? Can it be true". he asked I need not say how our hearts yearn that the Holy Spirit may reveal to him the "attractions of the cross." He is already beginning to pray. & keep the sabbath. but is not yet ready to bear the reproach which would be heaped upon him were he to break his vow. & tear the rough iron from his neck I will say no more of his case at present except to ask that you offer one prayer for this inquiring soul.

One more sunny side item is the fact that the Christians at Melankinnan have established a girls school for themselves - raised money to pay the teacher & are now trying to raise enough to build a school-house. For the present the school is kept in the house of the pastor & taught by the pastors wife. They are

hoping soon to find a suitable woman who will teach the school also teach the women of the congregation to read. Some eight or ten by the assistance of the pastors wife have already learned to read the Testament with tolerable ease. & others are anxious to learn. If this school succeeds I shall rejoice & will write more fully of it in due time. It was commenced with fifteen girls & the parents promised to send them regularly //

I cannot tell you how intense is our interest in the progress of events in America. We have received the intelligence of the fall of Richmond – the capture of Lee & his army. & this most cheering news has so soon been followed by the telegram which I cannot read without tears. that President Lincoln has been assassinated. How anxiously we long for the papers which will give us the particulars. Not only the Missionaries & their families but hundreds of the native christians are afflicted in this terrible affliction. Ever Sincerely Yours J. C. Chu

Rec'd Oct. 24.

Mangalam June 7. 1865

Tirumungalum Sept 7 1865

Rev R. Anderson DD

My Dear Sir

Since Bro Payne left us probably no intelligence has reached you from the Mundakasalie station. I am sorry that it becomes my duty to report from a station where I can bestow so little labor. And my report may not give in all respects a correct view of the state of things there. It will however as far as possible give my own impressions, and the facts as far as I can collect them.

On my first visit to the station early in the year one thing was apparent viz. that a majority of the native helpers received wages entirely inadequate to their support. I made special inquiries in regard to their means of livelihood aside from their wages. I found two who practiced medicine in the native way - Several who aided in the cultivation of land in company with their relatives. Others whose wives do coolly work every day in the fields. It became a matter of interest to me to ascertain if the

half pay system would secure officers mission work. The first village connected with that station which I reached was Parliamputty where the catechist is Thomas a graduate of our Seminary & a very good man. He receives wages enough to support him & does no other work to eke out his living. His wife perhaps does something at spinning cotton. The congregation here is increasing. Nearly all recite lessons & seem to be growing in grace & knowledge. None have yet been admitted to the communion of the Church as it is comparatively a new congregation. A very flourishing school has recently been established in which heathen & Rom. Cath. boys study with the Christians.

The next congregation is in the large town of Anupacotta. Here also is a catechist (educated in Dimandli) who depends entirely upon the mission for his support. He owns no land nor has he any relatives in the village. The congregation is perhaps the most flourishing of any in the district. On my last visit the small church in past by the people themselves was crowded. This congregation is also

one of only a few years standing. All learn scripture lessons & some five or six of the adults are candidates for admission to the Church. The principal man said to me that he & his wife also his mother and his two sons with their infant Children all wished to be baptized. I was much interested to look upon the representatives of four different generations. All met to worship the true God. The catechist has an educated wife, who renders valuable assistance in teaching the women & children. The people are beginning to discuss the subject of church extension. They propose to pull down the back wall of their Church building thirteen or some eight feet to the East & lengthen out the roof. This will make a room large enough to seat all the members which the present room will not do. Here is growth.

The next congregation is near the large town of Pantalaqudi 10 miles South of Ampacotta. Here is a catechist with a large family & a very small salary, only $2.50 cts per month. He is somewhat held in reputation as a doctor. He wears more expensive clothing than any

catechist under my care. He also owns considerable land. A nice pair of oxen & cart usually rides in his cart when he goes to the surrounding villages. So that his monthly expences I fear no doubt will be three times the amount allowed by the mission. Now in regard to his work. On my first visit I questioned each of the members present. in our simplest catechism & they had learned almost nothing. His own wife & daughter (neither of whom could read) could not tell the name of the mother of Jesus nor the village where Jesus was born. Since that time however I have reason to believe the man has been doing better But having to spend a part of his time in other than Missionary work. I have no doubt he had gradually become almost entirely absorbed in worldly matters. This man is one of the most competent of the catechists. & has a very commanding appearance. With twice his present salary. if he would devote his whole time & influence to the cause of Christ. I have no doubt he would do four times the amount of good he now does.

These villages lie at the west & northwest of the station. Mr Henry Lilee the pastor of the church at West Karezakuttum. was removed to Mundakasalie to take the place of Pastor Chazadian who died before Mr Taylor left. He still retains the pastorate of the church at Karezakuttum & in Mr Taylors absence is much the most suitable man we have to exercise a general oversight through the whole field. I regret to say that he does not seem unworthy of the trust reposed in him. Both the churches under his care are doing well. I next visited a village five miles south. Chittykulam. Here too the pay of the catechist is very small $2.12 cts per month. Being a young man & his wife working in the fields he barely lives though in a half starved condition. And I am sorry to say the people make very little advance in spiritual things. His own wife learns nothing. & the level of the people is very little raised above that of the heathen. My advice was asked upon the expediency of disciplining one of the principal men who is a communicant in Pastor Christian's church. This man married some Eight years ago before becoming a Christian

After two children were added to the family the wife & mother in a fit of anger ran away to her friends in Ceylon. The father finding the care of the children very difficult. After a few months took another wife. & in due time two more children were born. & the man with his family joined the congregation in his village & placed himself under Christian instruction. Soon after the first wife returns from Ceylon. Had he remained a heathen he would of course been but too glad of the accession to his laboring force. But as a Christian he is in a quandary. With the two wives each the mother of two of his children. He decides to send away to her mother the second wife & secure back the one he first married. But a year had not elapsed before she runs away again to Ceylon. & again is reinstated the second wife who had been sent away to her mother.

Now the question is what does the gospel require under the circumstances. Should the man be allowed to secure back the first wife in case she again returns?

I will go on to Parakiche three miles farther south. Here is a very competent & efficient Christ Educated pastor in Dinnavelli & pastor ins

our Seminary. He has no land nor any means of support except the pay of the Mission. The congregation is in a prosperous state, though they have suffered a great pecuniary loss through the dishonesty of the village accountant. The people are very generous & their heathen friends show no unfriendly spirit. Mr. Dayton gave about 28 Rupees for a Church. They added more than Rs. 150 & made it much larger & nicer than Br. D. could have afforded. The people now feel the pressure of poverty having lost their case in court & with it in the aggregate something like $2,500. (Rs 5000.) This bears heavily upon them. Several families were obliged to sell their oxen & thus deprive themselves of the means of cultivating their fields. Still they have not left us & I see some indications of a large ingathering from the people of their caste in the surrounding villages. This is one of the most encouraging parts of the field. Sarripatty lies some ten miles to the east & the people connected with us are of the same caste & some are relatives of the people in Para riche. // I visited several villages under the

care of Pastor Bathanaiken and was very much cheered with the prospects of the work there. The church at S. ~~Thomas~~ Nol, a large one was well filled & the members seemed to be walking according to the Gospel. I many times felt & expressed my thanks that we had in that remote part of the district so valuable a man as Pastor Bathanaiken. You may judge something of my feelings when a short note from Pastor Lilsw announced the sudden death by cholera of this valuable man. He was on the morning of Sept 19 in his usual health & visited two villages. While walking home he was taken suddenly ill. By the time he reached his house the disease had fastened upon him its deathly grasp. He had no medicine in his house. A catechist from a village four miles distant was sent for who gave him a little ginger tea. but he sunk rapidly and died about five o. clock the same afternoon. He said to his weeping wife & children. "It is ordered of the Lord. Let His will be done. Do not weep for me. but remember all I have taught you. Have no anxiety about me. I have told you before all I should

wish to say now". Early that night the corpse was placed upon straw in a country cart & taken to his native village 10 miles distant nearly all of his congregation with the desolate widow following on foot. The small children sleeping soundly by the side of their dead father. On the afternoon of the next day the 20th more than 200 persons assembled at his funeral which was a solemn & impressive occasion its stillness contrasting so strangely with the noise & tumult of a heathen burial. Christian the Pastor at East Kurusakulum conducted the services

Pastor Vathanaikin was educated in the village school at Pasalichi & then studied for some time in the catechists class at our Seminary. He was ordained to the ministry in April 1863. He came from the Pullar caste of whom there are a large number of people in the vicinity, where he labored & as far as I can learn he was very highly respected by them all. How his place is to be filled I cannot now see.

There has recently been an accession of some four or five families of Pullars to the congregation in Daringepatty two miles west & I look for

Still more additions from the same class. Pastor Christian is settled in his native place East Karen Kulum. & most of the members of his Church & congregation are his relations. They seemed to be doing well though inefficiency & church pride was a characteristic of both pastor & people. One sad thing in regard to this & many other congregations is that with the present high prices the people feel the pressure of poverty to such a degree as to make <u>self-support</u> a matter of all-absorbing interest. Many catechists with their families grow lean & walk about with a feeble step from their utter inability to obtain sufficient food. Two men have left mission service from the Tavoy station solely because the pay allowed by the mission would not furnish them & their families with food & clothing of the cheapest kind. Now it is useless to talk about men reduced as many of the members of our congregations are to such abject poverty doing much beyond supporting themselves. I have preached the importance of

giving in nearly every congregation in this field expounding verse by verse the 8th & 9th chapters of 2nd Corinthians & many have contributed their four annas to the Native Evangelical Society I honestly believe that some of them reckoning on the principle indicated in Mark 12:43 have given more than those who of their abundance give 10. 20. 30000 dollars yearly to our board These give of their penury. Those of their super abounding wealth. It will always be my object to develope as fast as possible a benevolent spirit in the minds of the people. to get from them all the help we can. But many. even the great majority have actually nothing to give // We shall probably never have self supporting churches until we succeed in gathering congregations from a class who are in more comfortable worldly circumstances.

In conclusion. I would say that this is on the whole a hopeful state of things in the Mundhasale Station district. But a Missionary must give it a more thorough supervision than it is possible for me to do or I fear it will run down. The catechists who are obliged to

obliged to seek other means of livelihood besides what is furnished by the Mission as far as I can discover do very little Mission work. Bro Taylor's appointment in this matter I fear will prove a failure. In regard to placing more responsibility upon the native pastors I would say that two of them have been removed to a higher field. One of the two remaining lacks judgment & efficiency though he will do good under proper supervision. The other Mr H. Libru though quite deficient in education is a very reliable man & a great comfort to me. I place upon him all the responsibility he is willing to receive & trust he will continue for many years as useful as he has been in the past.

Very Sincerely Your Brother
S. R. Chandler

Rec'd Nov. 30

Nyimungabwa
Sept. 7. 1865

Piramungalun Nov 6 1865

Rev R. Anderson D.D My Dear Brother

I have as yet heard nothing from my letter sent you last march in which I requested the Committee through you to send our daughter Lottie $100. as she had drawn nothing from the Board. I think my request was that the money be sent to Mrs. Hume who now has the care of our two eldest children. I did not keep a copy of the letter. As you well know Mrs. Hume is not possessed of a superabundance of this world's goods. So we must do all in our power to remunerate her. But it is not of our eldest children now wish to write you. The one we left with Mrs Bird in Hartford is occasioning us much anxiety. Our last news directly from him or from Mrs. B. dates back more than half a year Our daughter who went early in August to visit the Bird family (& to take her brother into the country) gives us a very sad account of his conduct

Mrs Bird tells her that Lewis has been sent into the streets to sell milk & misappropriated the money he received. Also that he had a great passion for reading novels. Mr James Bird

his teacher noticing Sewis' eyes growing weaker & weaker endeavouring to ascertain the cause found he was in the habit of reading after he had retired at night. Searching his bed he found quite a number of "Dime Novels" concealed between the mattresses.

Now we do not wish to form a hasty judgment in this matter. But we cannot help feeling that our precious boy is too easily led into temptation to make a boarding school in a city at all a safe place for him. Experience seems to us now to demonstrate this. It may be that Mr. & Mrs. Bird have exercised over him all the care & restraint that was possible under the circumstances. This only makes it the more apparent to us that he should have another home.

We cannot labor in India knowing that our child is going on unchecked to ruin. (When the above intelligence reached us Mrs Chandler was almost unnerved by it. And if there is no other alternative she must as soon as possible go home & leave me to labor on alone. This step would be most earnestly deprecated by us all. But there is scarcely any affliction which would press so heavily upon our hearts as to have a son grow

up in sin & immorality especially when we have the confident feeling that parental care & restraints would have averted so great an evil.)

We are beginning to have grave doubts in regard to the whole matter of bearing children at least while the prevailing sentiment of the Christian community is what it is now. We scarcely meet a Christian man or woman beyond the circle of the officers of the Board and Missionaries who thought it our duty to leave our children & come out again. And there seems to be no idea that it is the duty of any one to take the charge of a Missionary's children for the sake of the cause. Here & there a family is found that wishes to adopt a child. But they would almost invariably prefer an orphan if they could find one (as a rich retired clergyman expressed it) "of good blood." Now these things ought not so to be. Mrs Hume has just the right feelings. But she has her own family to educate & that upon very limited means. The question now comes up what can be done for that dear boy which will relieve our minds. If he could be under the care of his brother John at Mrs. Hume's rooming with him. & perhaps at present attending school with him. Our anxiety would be entirely relieved. & yet this may not be best. and we do not

know as Mrs Hume could receive him. nor do we know that the friends who contribute to his support would continue to do so. We are ready to deplete ourselves in funds, to a very low notch that we may if possible place our boy out of the way of such temptation. Will you not as soon as convenient go and see him also consult with the Birds. about what is the best thing to be done. None of my own brothers were situated so that they could offer a home to any of the children. And now at this distance we are perplexed to know what to do. Our present plan is to commit them to the care of our gracious Heavenly Father & wait to see what the next mail will bring. I know we shall have your sympathy & prayers & may I not hope that if there is any thing you can do by way of counsel or advice that you will be ready to do it. Though cast down we are not destroyed. We go on with our work & rejoice to say with some special tokens of encouragement. Mrs Chandler unites with me in the most cordial & affectionate regards to Mrs Anderson & yourself. Also to the other members of your family whose acquaintance we had the pleasure of making

Very Truly Yours
J. E. Chandler

Mrs Chandler
Rec'd Jan. 5
Mrs. Chandler Nov. 6. 1865

Pramungalum May 9th 1866

Rev. R Anderson D.D.

My Dear Sir

I have just returned from a tour to the Mundakasalie district where I met most of the native agents. I started on the 3d immediately after meeting the helpers of this station. On the night of the 2nd we had a refreshing shower of rain the first one since Nov 18th of last year. The weather during the month of April has been the most trying I ever experienced in India. The thermometer every day before noon rising to 100. & at 3 o'clock PM it has often stood at 103 & 104.

After spending about two weeks in the tent with Bro Capron I made a short visit to Melankunnum. In going there on account of having very poor oxen I was obliged to continue in my cart on one of those hot days till eleven o'clock in the morning. This gave me a head ache from which it took me many days to recover. As you may possibly imagine I looked forward to the necessity of making another tour with no little dread. My only stopping place is often

mud walled & thatch house the discomforts of which I will not now attempt to describe. Mrs. Chandler has suffered more here in the Bungalow than I have in the villages. But thanks to our heavenly Father we are yet alive. Never do I remember having experienced such a longing to fly as a bird to our mountains. Although our houses are just now all occupied I rejoice to hear that a place is to be prepared for us (though at considerable inconvenience to the families there) two an room D.V. to make our escape from this intense heat.

"From the reports of the catechists & from my own personal observation I feel confident in saying that the aspects of the work in this field are unusually encouraging. Some difficulties in the Church at Melankinum have been very happily settled. The people show a more liberal spirit than they ever have before. They have added one rupee a month to the two which they previously gave towards the salary of their pastor. They have increased the pay of the woman who teaches their girls school. They have raised nearly Rs 100. to

put a brick floor into their Church, & are trying to raise a sum sufficient to complete a permanent building for their girls school. Some four or five families of the Naiack Caste living in an adjacent village have recently joined the congregation. At their last Communion season one young woman was baptized & received to the Church. Many other encouraging items might be stated in regard to this Church & congregation & am more & more convinced that Christianity there has a firm foothold & that all pecuniary aid from the Mission might be withdrawn without seriously endangering the existence of the Church. I by no means think such a step would be wise just now. But I have reason to hope that within a few years they will furnish the entire support of their pastor.

In a village four miles east of Melankinam Karianantha there has recently been an addition of several families & there are some candidates for admission to the Church. Two miles still further east at Mundadeippu the congregation has completely outgrown the capacity of the building in which they meet for worship. Twenty persons have joined the congregation within

the past month. Men & women all come in & sit together & learn their lessons. They are trying to raise money to build a church. But they too poor to erect such a building as they actually need. The communicants in these two villages are connected with the Mellanpuram Church. They are however now desiring to have a separate church formed & a pastor ordained over them. I think the day is not distant when this desire will be gratified.

In many other parts of this district there are very hopeful indications decidedly more so than at any time since my return from America. Our Schools are more flourishing. We have at the Station day school fourteen girls & twenty boys. The Sudnootta school taught by a woman contains thirty three boys & three girls who come in two miles to church every Sabbath morning. & every wednesday they come to have their lessons reviewed by Mrs. Chandler. One sad incident connected with this school as it illustrates some features of Hindoo Society I will relate. The Zemindar or land holder

of the village has always been very friendly and at one time sent two of his boys, sons of his elder wife to our Seminary. But they not liking so much restraint refused to stay even during a vacation life at home. The remaining two small boys sons of his younger wife were attending our school in the village. A few months ago one of these sickles young men conceived the horrible idea of putting to death his younger brothers in order that his own inheritance might not be so greatly diminished. (This I am told is not an unusual occurrance) He well nigh executed his design. One morning seeing his younger brothers starting for school, he called them as he had often done & gave them some date fruit He had at this time mingled arsenic with the & had the hardened wickedness to stand & see them swallow the poison. They ran on to school It was not long before both of them commenced vomiting. In a few hours one was dead The other barely escaped with his life

These facts are currently reported in the village and although the young man is not brought to trial, his father is so well satisfied

of his guilt that he has forbidden his eating with the rest of the family & given him an apartment by himself. The afflicted father sent a request that I should come & hold a meeting in an outer apartment of his palace. I went on one Sunday evening taking Mrs. Chandler with me. A large crowd assembled. The school boys sang some Christian songs and I conducted the service in the usual way. The sorrow stricken man with his wives & children were all present. After the meeting he remarked that his own religion furnished no comfort to the afflicted. He greatly desired to be a Christian. But his own course of life his relatives and others with whom he is associated all forbade his taking such a step. He begged me to pray for them. & do all in my power to save his sons from ruin. The wicked youth has since been to see me at his fathers urgent request. & am not without hope that some good may be accomplished there.

I intend writing more fully in regard to Mundahazelie as soon as I have more leisure which I hope to find at the Tenitarim

Very Sincerely Yours

J. R. Chandler

P.S. My dear Sir

The above I have read to the Mission. As there is a little space left I wish to add a word in regard to your letter informing us of your expected retirement from the post of Foreign Secretary to the Board. I sincerely regret that circumstances make it necessary for you to take the step. The very great kindness with which we were always when at home received to your house. the forethought & consideration which you always gave to our necessities. and the thoughtful care with which you have inquired after our Children since we left. these & many other things which I cannot now enumerate. have placed us under a debt of obligation to you which we can not expect to repay. I only desire that the same

thoughtful care for the good of others & the same earnest devotion to my Masters service may actuate me. When though I may not return all your kindnesses done us, to yourself, I may do the same to others. I am exceedingly sorry to substitute any other name at the head of our stated letters. I have no occasion to doubt the fitness of Mr. Clarke for the position he is to hold yet he is a stranger & my diffidence in writing will be tenfold increased. I trust yourself will advise on the various subjects which come before the Prudential Committee will be enjoyed for many years to come. Mrs Chandler unites with me in the kindest regards to Mrs. Anderson & yourself.

Very Sincerely Your Brother
P. R. Chandler

Rec'd Aug. 16.
Ans. Aug. 17.

1259

Tiruvungalum Oct. 19. 1866

Rev. N. G. Clark D.D.

My Dear Sir.

I am sorry to have delayed so long my introducing letter to you. The two stations formerly occupied by the good brethren Herrick & Taylor whom you probably know personally, are both in my charge, which throws upon me an amount of work more than it is possible for one man to do. And it will be a very great relief to me to see those brethren back again. I regret also that it was not my privilege to make your acquaintance when in America a few years ago. Had I known that you would probably occupy your present position I certainly should have sought an interview as it is so much more pleasant to correspond with one whom we know personally. In lieu of this I am going to ask a favor & that is the privilege of placing in Mrs. Chandlers Photograph Album. by the side of Dr & Mrs Anderson the pictures of

Dr. & Mrs. Clarke. We shall feel so much better acquainted & correspondence rendered much less a burden. A letter from our Eldest daughter just received written from Jamaica Plain when she was visiting speaks of Dr. Andersons failing health. This we read with much sorrow. Dr. & Mrs. Anderson, were to us friends indeed. We shall never forget their uniform kindness. & Dr. A. has taken so much pains to see respect in regard to our children that I feel under special obligations to him. Thinking that you will in a better sense than that phrase is sometimes used, "follow in the footsteps of your illustrious predecessor". I beg to introduce to your acquaintance our four children whom though father & mother have forsaken & trust the Lord has taken up.

Lottie E. Chandler born in Quadun Sept 3d 1847. She is now living

with Mrs. Annie Cross St. New Haven Ct.

John Scudder Chandler born in Madura April 12th 1849 Now a member of the Freshman Class Yale college

Flora Jane Chandler born in Madura March 21st 1851 Now living with Geo. A. Root Esq. Church St. Hartford Ct.

Lewis Augustus Chandler born in Madura District Aug. 23d 1854 Now living with Mrs. Bird & attending Mr James Bird's Pavilion School Hartford Ct.

Should the providence of God throw them in your way, I would bespeak your interest in their behalf. Especially for the youngest who does not yet give us evidence of a change of heart. The others we trust are within the fold. But Lewis is still a heedless boy I am sure you will pray for him, & should you chance to meet him, give him a fitting spoken word."

There has been no material change in the aspect of things in my field since my last letter to the Rooms. In some of the villages there have been additions

to the Christian community. That part of the field lying south of the Station, having for its centre Melankinnen with Pastor Vathanaiken in charge, is by far the most fruitful. In the congregation in Mundadippu a village five miles east, some thirty or more additions have been made this year. & several persons are now candidates for admission to the Church. All attend meeting regularly & commit to memory scripture lessons. Their place of worship is small but it did my heart good to see it uncomfortably crowded with interested worshipers. I have directed the catechist there to pull down & build larger. The people have pledged Rs.50 towards the new Church. & this they give of their poverty for the famine has been sore in the land.

The catechist Vathanânikum is a very efficient young man & I have strong hopes that a few years will see him the pastor of a flourishing Church in that place. The following narrative I send in the

hand writing of a native young man who in my pressence of work acts as my Banch I believe the writing is intelligable

Pâlâvânuttam is a village twenty miles south of this containing about 400 houses, There is one Brahmin street, but the predominent castes are Retties and Naiks, who are cultivators. The village has one large Siva Temple with a tower. Once in a year the car-drawing festival is celebrated. A small congregation of christians has been gathered there. Several families from the Naik caste have joined; and one man has been admitted to the church as a communicant. A catechist resides there whose duty it is to teach the christians in this and another village near, also to preach and distribute tracts among the heathen

The conversion of one very remarkable man named Sokappen of the Retty caste which has recently occurred there I will speak of some what particularly. He was some nine or ten years ago the Natamakaran or head man of his village and his relatives are still among the most influential min there

His father was a rigid heathen who would eat no animal food and he himself in his earlier years after the most strictest sect of his religion lived a Sivite. He learned to read in a heathen school and much of his youth

was spent in reading and committing to memory the heathen Puranams. By strictly observing the rites and ceremonies prescribed in these, he hoped to merit Salvation. When quite a young man he went to the Brahmin Gûrû in Melankinarû and was intiated as a disciple into the Saiva religion The Gûrû with ceremonies and Mantras placed a string of consecrated beads upon his head, one upon his neck, and one upon each wrist

In this way he was set apart as a sacred person, and commenced a daily round of ceremonies in the Temple as prescribed by the Brahmins He also sung the praises of the Gods as an assistant to the priest when performing his worship. Being head man of the village he collected the Government tax from the people and paid it over to the Taloock Revenue officer, who lived in the large village of Tirichuli some six miles distant. When going there on official duty, he did not leave his religion behind him, but went to the Temple there to offer his prayers and perform his religious ceremonies

He fell into Conservation with the head priest, who informed him of a celebrated Puranam in the Temple of his own village Palavanuttam, and advised him by all means to read it.

On returning home being so devout a worshipper

he easily got access to the dusty Palmyra-leaf manuscripts and found the noted one alluded to. He read it with much care. He there found it stated that in front of the east gate of the Pagoda there was, deep underground, a very sacred fountain called Nintheesura parama teertum. This the Puranam said was much more holy than the Kailasateertum where the Brahmins bathed on the north side of the Pagoda. It would have the same efficacy in washing away sin that the waters of the Ganges had even at that most holy place the city of Banares. Every kind of sin, all external and internal defilement would be entirely removed by bathing in this new fountain. So said the Puranam. Sokappen read with amazement, and was not long in deciding to engage in an enterprize which promised such large returns in the way of merit.

He at once commenced digging in the designated spot, resolved to make so rich a boon available to the Brahmins and others who desired to wash away their sins. Commencing his work upon a large scale, excavating a place 70 feet square, he soon found his own means insufficient to carry it on with any prospect of success. Determined to make any sacrifice rather than forego the anticipated merit he resolved upon practicing severe austerities, until he might beg money enough, to finish the work. He bound himself by a vow to abandon all social pleasures. He assumed the garb of an ascetic, putting away his wife,

never eating in his own house, taking only one meal a day of course food in the house of a Brahmin, As a means of torture he had firmly rivited around his neck, a kind of grate made of hoop iron with the strips of the iron also passing over his head completely inclosing his head in an iron cage, The base of the grate or cage is 13 inches square and a circular piece, cut from sheet iron, was fitted to his neck, no effort being made to smooth the edge to prevent its galling and chafing. I have this iron cage now in my possession and if you ever have the opportunity of seeing it, I dare say you will pronounce it the most uncomfortable piece of head gear you ever saw; In the year 1858 this Arrekundam was rivited upon his neck, and worn night and day, he being under the most solemn vows never to remove it until the tank was completed. But his self torture did not end here every temple of any note has attached to it a large car upon which once in a year the idol is drawn around the village by an immense croud of people. A broad open street is always kept clear for this car-drawing festival. Devotees and others who have a vow to perform, will lie flat upon the ground, and roll their bodies around after the car. Sakappen soon after having the iron placed upon his neck performed this degrading and difficult operation in his own village

He went also to Secundamaly a very Sacred place near Madura when the car is drawn a distance of two miles. Here again he rolled the whole distance performing at the same time two works of rare merit, for which the people gave him the title of the "Arrekundam Saumy" or "God of the iron cage". He was then accustomed to bathe three times a day, and rub the sacred ashes all over his body, and walk only upon wooden sandals. The people worshiped him as a God

In this way he went from place to place collecting funds for his tank. As is usually the case, the people were more ready to pay him divine honours than rupees; He however collected more than 400 rupees and went on with the work. On one of his begging tours he chanced to hear a man sing a song written by a Sage of great repute, in which it was stated that the giver of charity and not the receiver, was blessed of the gods. This made such an impression upon him that he gave up soliciting funds from others, resolved to complete the tank at his own expense and thus obtain all the merit.

The work was delayed on account of his limited means Still it went on, he sometimes labouring with his own hands. On one occasion he saw Mr Herrick who had some conversation with him about the salvation of his soul, and the utter folly of attempting to gain any merit in the way he proposed

The native Pastor at Melankinaroo four miles distant

and the catechist Shadrach who resided in Palavanuttam occasionally had conversations with him, and offered him tracts, But he always repulsed them, sometimes tearing up the tracts and using very abusive language. He was a great hinderance to the progress of the congregation there. His influence was more than that of any other man. He was however a more sincere heathen than is often found. He grew the sugar cane in his garden and offered the first fruits to his God. Once he expressed a quart of juice from the first he gathered, and took it to the Temple as a very precious offering. The Brahmin Priest when repeating his Mantrees poured a small quantity upon the head of the idol and drank the rest himself. Sokappen was astonished and chagrined at this, and asked the priest why he did so. The wily Brahmin replied do you not know that the <u>real Gods</u> are the Brahmins and that the idols have no power except what we confer? Small as this event may seem it gave this honest inquirers faith in idolatry a tremendous shock. He gave up saying prayers and singing songs to the images He abandoned his round of ceremonies took off the sacred beads and laid aside the garb of an ascetic. This was some two and half years ago. The Catechist had begun to gain his confidence He was in the habit of reading to him items of news from a Tamil news paper also

some interesting articles from the Dasopakari a monthly religious periodical. Though he showed no leanings towards christianity his bigotry began to soften, about this time it was my privilege to meet him, He stoutly resisted all appeals I could make; But he had begun to read, and the Catechist also the native pastor judiciously placed in his hands such books as would most likely to reach his case, after reading several works refuting the errors of Hindooism and Mahomedanism, he was induced to read Rhenius on the "Evidences of christianity". Portions of the New Testament were placed in his hands, Gradually he felt the foundations of his own faith giving way. Still he went on building his tank. He insisted that he could not break his vow to God and man in regard to the tank without committing a very great sin. He would never remove the iron from his neck until it was finished. He sold some of his land also borrowed considerable sums of money and completed the work But long before it was done he had publicly declared his conviction that as a work of merit it was of no use whatever. I met him occasionally when visiting the christian congregation in his village. He would come to see me and converse for a while and then leave when we commenced a religious service. After he began in earnest to read the Scriptures I gave him a new Testament which he

highly prized. Hearing that a few Missionaries would be at Melankinaroo to attend a meeting with the catechists, he came with his cage upon his neck to inquire more definitely about the sacrifice of Christ. Mr Tracy preached to him of the atonement and like the apostle of old, continued his speech until midnight. The necessity for such a holy being as Christ to suffer at the hands of wicked men, he could not for a long time understand. He often wept as he read over the different accounts of Christs trial and crucifixion. After reading the new Testament he bought a Bible and looking between the gratings of his cage he read the whole within six months. Constantly going to the Catechist or Pastor to explain what he did not understand. About a year since he read a tract upon the observance of the Sabbath and at once feeling the force of its statements he forbid any work to be done on his land upon that holy day. He also began to pray. Even with that instrument of torture upon his head, he bowed the knee before him who hath "borne our griefs and carried our sorrows."

The Brahmins listened with much attention as he spoke to them of his new faith, and read to them from the Scriptures, But so long as he wore his Arrekundam they held him as sacred, and gave him food in their houses. He finished the tank in May last: the whole expense amounting to $ 2,250. It is walled up with hewn

stone, having a flight of Stone steps on one side leading down to the sacred water, no longer sacred to the builder

The Brahmins determined that its Completion should be celebrated by a festival and prepared to do honours to one whom they looked upon as so honoured of the Gods, They were to decorate him with flowers place him in a Palankeen and carry him about the streets in a procession, Then remove the Arrekundam and let it be carried about to receive the homage of the people, and then deposit it in the Temple as a sacred relic, But Sokappen refused all such honour He called a blacksmith in the night, and secretly had the rivets taken out, and his head released from its Eight years confinement He deposited it in a strong box until I visited his village early in August, and then gave it into my hands Great care was needed for his relatives as well as the Brahmins were determined to take it from him, He then openly declared himself a christian and went around with his Testament in hand preaching christ as the only saviour His relations and people of his caste were sadly disappointed at his course and began to annoy him as much as possible. They took him to a celebrated Guru who endeavoured by threats and curses to turn him from his purpose. Failing in this they abused him as only Hindoos can They then brought him before a Brahmin

official in Tirichuli who tried his authority all to no purpose He seems as firm as a rock and gives us evidence that his feet are placed upon the "rock of ages" The first time I saw him two and half years ago he was my most formidable heathen opposer Now he is a most valuable assistant "preaching the faith which once he destroyed" He is no longer numbered with such as sit in darkness and in the shadow of death bound in affliction and iron

The Testament is his constant companion His familiarity with the popular Hindoo writings gives him a power in replying to the objections of the heathen possessed by very few.

He neither has nor wishes to have any pecuniary aid from the Mission, The heathen cannot taunt him as they falsely do some of our catechists that he became a christian to better his circumstances

Pray for him that he may firmly hold on his way and that his faith fail not. I hope to have the privilege before long of baptizing him and receiving him to the communion of the church.

I must not close this without giving a brief account of the ravages of the Cholera in our little flock here. On the last day of our Mission Meeting in Madura Sept 18th

the daughter of one of our principal men, who was studying in the girls Boarding School at Madura was attacked about noon & died about midnight several hours before her parents could reach her. On the morning of the same day Jacob. our Station school teacher. left Madura to come home. When we reached home the next morning imagine our surprise & grief when they pointed us to the grave where at 9 o. Clock, the last evening they had buried the remains of our much loved teacher. We had seen him well in the morning. before noon the pestilence had seized upon him but he had no fears. Spoke cheerfully of death & heaven. At 5 P.M. his Master called him.

On the 20th we had one case which yielded to medicine. On the 22 Jacobs Mother, Ruth whom I had baptized about a year since. was attacked. But in spite of all we could do to detain her she was within six hours of her attack. with her son in heaven. The chill of death seemed upon her from the first. She too died in faith.

On the next day only one slight attack which yielded to the remedies. On the 25th Parkinum a granddaughter of Ruth. a very great favorite

both here in the Madura Boarding School where she had been studying. was attacked. We applied every remedy we could think would avail. We prayed & watched with intense anxiety. But she too slipped away from us. She said she was not afraid to die. She should soon be in heaven. On the morning of the 26 after a short funeral service in the Church we carried her to her last resting place. When I returned from the grave I was immediately called to administer medicine to another girl just out from the Madura Boarding School. She was about 15. & quite mature in her christian character. During the morning we had indulged hope that she would recover as she was in our own house where we could watch every symptom. But, in the stillness of the midnight hour where nothing could be heard but the subdued tones of prayer we committed her remains to the grave. We have no doubt she too is in a better land. Death had marked one more victim. Little Joseph Parkhurst younger brother. on the following Sabbath. Jesus said Suffer the little ones to come unto me. Just before he died he said. Let away

She away to his premises and. & fine he was
Bro Chandler write in the Madura Chronicle

Madura March 23 1868

Rev & Dear Sir

The following letter was very hastily written & read at our annual meeting a pressure of duties, & a consciousness that my letters are of very little account in Boston have deterred me till this time from copying & sending it. Its date is Jan 6 1868

The news of the arrival in Madras of the Ship "Oriental" brings to me great relief. I shall be able to lay upon Mr Taylors shoulders a burden which I have been poorly able to bear. He will doubtless report what he finds in Mundakayam. In June last I removed from Dindigul to Madura with my family having been appointed by the Mission to the place vacated by Mr Rendall. Now Mr Rendall had the charge of this station only half of a year. I am not inclined to speak very confidently of the state of things here / Many of the congregations are small & composed of the poorest classes. One of the largest of these

Congregations is in the village Annupanadi two miles South. It numbers Eighty two members, twenty five of whom are communicants. The men are in a state of semi slavery to the landowners working by the year for a stipulated amount of grain. - not enough to support their families - if they meet the approbation of their masters, they receive a small sum of money when the year ends. I asked the catechist who had lived among these people for more than fifteen years to give me an estimate of the value of all the property owned by these Eighty two, letting it include houses, furniture, land, beasts utensils, Jewels &c &c. He estimated the grand total at Rs. 75. or $37.50 cts in gold. This estimate may be too low But if there is in it an approximation to the truth, you will see the difficulties which lie in the way of self support.

There are other congregations quite as destitute of this worlds goods, but not as large in numbers. In some there

are one or two men who own land. & all the rest are day labourers. This latter class are always in a very destitute condition in India. But in these days of famine the price of labor has not risen proportionately with the price of grain so that many of necessity become beggars. The priests of the great mass of the low caste people in India our friends in America have no conception of, if whatever may be their wants they have but little here below. I wrote speak somewhat at length of the state of things in Madura But you will learn from our Annual Report. some of the facts of great interest to us & it seems unnecessary to repeat them here. Only to say that there are quite a number of men who hold positions under Government. men of ability & influence who attend our Church regularly & they are wishing to have an educated native ordained who can do more pastoral work in the City than it is possible for a Missionary to do. Who would also

be a leader in the discussions with the educated heathen which are now becoming popular. If the right men could be found they would raise half his salary. If we can establish the fact among this class of inquirers that Christ was God as well as man we can confidently hope for a great movement. This is the stone at which they stumble. A new highly educated class of native assistants seems to be imperatively demanded for Madura City

Our girls school has been going on with a good degree of prosperity. One girl, the daughter of a catechist, has recently died. Though not a church member we have evidence that she was prepared for the change. One girl we received to the communion of the church. On the first Sabbath of Dec. six adults were baptized & admitted to the church. Two of them are police constables. Three men have been received in the village mentioned above amounting

Four children were also baptized. Much of my time has been engrossed with secular work, & my thoughts and anxieties so divided between Madura & Mundukasalai that much less has been accomplished in either station than we could desire. I trust a better time is coming. We are meeting from morning to morning during the week in our church, observing in connection with a large part of the Christian world the week of prayer. Our meetings have some of them been very interesting & I hope profitable to us all. // Our last monthly concert on Sunday afternoon was a meeting of unusual interest. A young man who was educated in our seminary, & for a time a teacher, but who is now a pleader in the civil & sessions court in Madura took part in the meeting, giving a very clear account of the growth of Christian missions from the beginning. All were much interested in his lawyer wh

statements. Another reported in regard to the Mission in Madagascar & one described the great movement in the north of China. The statements of each one were followed by a prayer. Singing was also interspersed. It was one of the most interesting meetings of the kind I have ever attended in India. We have determined to spend the afternoon of the first sabbath of every month in prayer for missions & in communicating missionary intelligence. If the Lord be with us we shall be able to give you more cheering news from Madura before many months.

Very Sincerely Yours
J. E. Chandler

Kodiy Kânâl April 21 1868

My Dear Dr. Clarke

Since copying the above letter, I have had a great pressure of duties which have prevented my adding many items respecting which I am anxious to write you. Now I must let the items come into my next which I must write for the mission meeting to be held in May. I confess to a shrinking from correspondence with one who is an entire stranger, and though I get nothing in return, it is doubtless my duty. Thus for writing for the Missionary Herald. I will say that the miserably garbled account of the conversion of that Sokkappan who wore his iron cage for 8 years, which appeared in the Herald only disgusted those who knew the facts & who heard the letter. Nearly a year ago I was appointed to take charge of the station at Madura vacated by Mr. Rendall & yet this year you put me down at Dindigul* &

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& publish in the Herald Miss Rose Smith alone at Madura ~~&~~ it seriously supposed by Mr Worcester or whoever has the getting up of the Herald that Miss Smith is living in Madura alone during the first year of her missionary life. The charge not only of the Girls Boarding School Boys of the Seminary, three churches with two native pastors 150 communicants. 18 village congregations with 614 members. 13 schools with 270 scholars. Also all the work of the central station occasioned by the Tract & Book Depositories being here & in the absence of a doctor the medical dispensary? This you will say is absurd. Then why publish it to the world? I am sure you will wish to have such a matter corrected.

I shall try & write more fully hereafter. Yours Sincerely

J. E. Chandler

Rec'd Sept. 23, 1868.

Kodai Kânal Madura District
April 28 1868

Rev D. G. Clarke D.D.

My Dear Bro. Since the beginning of the year some things of special interest have occurred at my station which I will mention. I had the pleasure of spending about 10 days in Feb. itinerating with Bro Burrich. We had an unusually interesting time. The heathen gave us better attention than I have ever witnessed before. During this 10 days the cholera broke out in the girls Boarding School which interrupted my work for a day or two. But I am happy to say none of the girls were taken from us though six or seven were attacked & one seemed just on the verge of the grave.

Some years since, Mr Rendall succeeded in gathering a small congregation in the West part of the City of Madura. This had been gradually increasing & a flourishing day-school had grown up there. Not long after I took charge of the station some of the principal men of the Madura Church who reside in that part of the city expressed a wish to have a church

formed there & to have a native pastor ordained. This desire continued to increase & they sent a petition to the Mission at our Summary meeting making a definite request that one of the Seminary teachers be set apart as their pastor, promising to contribute according to their ability towards his support.

A committee of the Mission was appointed to take the matter into consideration & if upon inquiry they believed it expedient they were empowered to proceed with the organization of the church also to ordain Mr A. G. Rowland as their pastor.

The Madura Church gave letters of dismission to of its members with a recommendation that they unite in forming a new Church. There were communicants who had been connected with the Church of England, who came with the approval of the Chaplain of the Station & who on assenting to our confession of faith & covenant were admitted to the Church.

The Committee appointed by the Mission

met towards the end of February & after considering all the circumstances decided to go on. The church was organized Feb.

The following is a free translation of the call sent to Mr Rowland by the church.

To Mr A. H. Rowland a teacher in the Pasumalai Seminary.

The united petition of the church members at the West Gate Madura. Most of us have been connected with the Madura church which is located near the East Gate. We have been instructed & received the ordinances from the pastor there. The distance from our dwellings has made it inconvenient for us to attend morning & evening meetings. Now a church has been formed in this part of the city & we desire that the Gospel of Christ may have free course through this great town, which is filled with heathenism. We have therefore applied to the Rev Mr Chandler to set apart for us a pastor, to which he with the Mission Committee have agreed. Believing that a properly qualified man should be selected for this important work

and as we have known you for many years & occasionally heard your preaching & mingled with you in prayer meetings. We believe you are in all respects qualified for the work. & we have requested the mission to appoint you as our pastor. The mission has kindly acceded to our request.

Now we beseech you to accept this our united call & become our instructor in in the Holy Scriptures. Conduct our meetings for prayer. — At suitable times administer to us the ordinances — visit us when we are sick & be our guide & adviser in prosperity & adversity

We also promise to honor you as our spiritual teacher & obey your instructions

We agree to pay towards your salary monthly five rupees & four annas this being a quarter of what you receive. and as God shall prosper us we hope to increase this sum until we can pay the whole amount"

Signed by all of the church members

Mr Rowland replied the following reply.

To the American Mission Church West Gate Madura
The blessing of Almighty God the Father, Son and
Holy Spirit be with you & dwell in you forever
I have received the call sent by you
requesting me to become your pastor.
You ask me to be your spiritual guide, teaching
& admonishing you in the things that
pertain to the Gospel of Christ. Though I
feel myself unworthy to assume such important
yet fully trusting that the Great Head of the
Church, the Chief Shepherd, our Lord Jesus
will grant all needed assistance, I cheer-
fully accede to your request & accept
your call to that high & responsible work.

Signed A. H. Rowlands

On the evening of Feb 29, Bro Pieper, Hesch
Burnell & Chandler met to examine the can
didate. Bro. Pieper was chosen Chairman
& Chandler Secretary. Mr. Rowlands was
requested to state something of his religious
experience & his motives for seeking the ministry
He was also examined in regard to his doctrinal
belief & his views upon Church order & discipline

His qualifications in other respects we all had occasion to know as he had for more than twenty one years been connected with our seminary & for about nineteen as a teacher. The examination was well sustained & on the next day March 1st we proceeded with his ordination.

The services were held in the large church as their small building would not have contained half of the audience.

The Preachers & Students all came in from our seminary. The Rev. Mr. Hickey and his family with many of the East Indians & Educated natives connected with the Church of England were present.

It was a new thing for Madura & presented a scene upon which the Christians in America would have looked with intense interest. The services were conducted as follows

Invocation reading the Scriptures & prayer
by Pastor Vathanaiaken of Melankinum.
Questions to the Candidate & to the people
by Rev L. E. Chandler
Ordaining Prayer
by Rev D. S. Burnell.

Charge to the pastor
Rev J. Hinrick
Right Hand of Fellowship
by Pastor C. Williams of Kilamatur
Address to the people.
Rev J. E. Chandler.
Setting apart three Elders or deacons
Rev H. S. Dayler.
Benediction by the pastor

Mr Penfield with a Melodeon and the boys from the Seminary did much in the singing. Pastor Rowland was one of the first graduates of our Seminary & has been connected with it as an instructor ever since his graduation. He has always borne a good character & been one of our most useful men. We hope much good will result from this movement.

The Missionary in the large city of Madura with all the duties & hindrances of a central station has always needed the very best native agents to aid him in his work. Now I am rejoicing that the working force for the city of Madura has received so valuable an addition. Rowland has often asked us to pray for him & I would press this request

over the water talk Gods people in America to pray that the first native pastor in Madura City may become an eminently useful & successful laborer

Another movement in the city is worthy of note The growing desire on the part of all educated natives to have their children learn the English language is such that in a large city like Madura no expense by the Mission need be incurred for an English School. It is found by experiment that parents are willing to pay fees large enough to cover half of all the expenses. and the Government will pay the other half.

In January last the educated native Christians of Madura held a meeting to consult upon the expediency of forming a christian anglo vernacular school They decided that such a school was demanded. The Government school is overcrowded moreover the Bible is not taught nor are any religious services whatever admissible there. An organization of management was formed of which the American Missionary

was chosen President and Treasurer.
The Rev Mr Hickey Vice President
Mr J. Cornelius our B. School teacher Secretary
On the Committee are the following Native Christians
Mr Phillips Head Teacher of the Govt Eng. School
Mr Arunavathan or Grant. a Court Pleader
Mr Manikem English writer for the Ramnad Lizander
Mr A Barnes the Head teacher in our Seminary at Paramadai
Mr A. G. Rowland pastor of the Nazareth Church

This school they did not propose to have connected pecuniarily with the Mission. though they solicit the cooperation & aid of Missionaries citizens & any who might feel interested

In the compound of the English church which stands in the middle of the town, there was an old deserted school building. This, the Chaplain & lay trustees of the Church, placed at our disposal. We had it put in repair and the school was opened on the first of Feb. with twenty scholars & one teacher among the rules adopted by the Board of management one requires that the school shall be opened & closed with prayer

another is that two hours shall be spent each Sabbath in studying the Bible & religious services. another that the text Books shall be those published by the "Christian vernacular Education Society". The design is to make it a bone fide Christian School. I rejoice to state that within two months the number of scholars increased from twenty to Eighty with two additional teachers. & the fees collected from the scholars amounted to Rs105-11-11 which at the present rate of exchange would amount to about $75.- The English residents have contributed more than Rs100. As the number of scholars so much increased, we now hope that with aid from Government we shall have ample funds for the wages of teachers & all other expenses. I ought to add that the first hour every day is spent upon

Bible lessons. & Bro. Hewen until he came to the Hills they kindly consented to instruct the first class who were sufficiently advanced in the study of English to understand very well the truths he could impart.

I shall endeavour to keep you informed of the success of these two somewhat new enterprises in the Great Heathen City of Madura. & I trust the blessing of God will rest upon both.

Yours Sincerely & affy
S. E. Chandler

Madura, Sp. 28. 1888.

Recd. July 27.

Ans. Sept. 12

Kodei Kanal May 21 1868

Rev. N. G. Clarke D.D.

My Dear Brother

It is a source of much regret that I am obliged to address an entire stranger upon a matter in which my heart craves the warmest sympathy. I must however come to the point of writing you in regard to our children. I know not whether you are a father. But if not it may be you can sympathize somewhat with us who are in the providence of God called to be separated by a long distance from those we love as our own souls. Possibly you will think me weak when I tell you that I begin this letter with a bleeding heart & with tears which I cannot repress. We have four children in the United States: & only one of them has what can be properly called a home. The eldest is in feeble health & going from place to place seeking a home where she can earn her livelihood & find some sympathizing hearts. We believe a true child

Sent writing this & then [illegible] Mary Eddy is studying Mary E. is teaching in Prof Gardner's School in New Haven Ct.

of her. I cannot doubt she will at last succeed. if not in this world, a home I trust will be provided for her above.

Our second is a Son now in the Sophomore Class in Yale College. He lives in College & spends his vacations in any place where classmates or friends may chance to invite him. though generally in travelling on some agency or working in some garden or counting room. He too is within the fold & bears a good character. We know not much concern about him if our Heavenly Father gives him health

Our third is a daughter residing in Hartford, Ct. with a somewhat wealthy family who furnish her with all needed bodily comforts. She has a home. She is also a Christian & has learned to cast her burdens on the Lord. She has her trials But they may be just what she needs to strengthen her character.

But it is of the fourth, our son Lewis about whom I feel compelled to write more particularly. Our last letters give us such

a sad account of him. that we know not what to do. He has been living since we left in the family of the Rev Mr & Mrs Bird in Hartford. You doubtless know the family Mr James Bird has a boarding school. & our boy was left in the most especial care of the Elder Mrs Bird as she had interested some wealthy friends in his behalf. & these friends have contributed regularly to his support. in Mr James B's Boarding School. We left him when he was but 9 years old & with a character not at all established. Falling in with bad boys. or as I should rather say falling into temptation his conduct has at times been very unsatisfactory. The Birds I fear have failed to use the discipline which a spirited, play-loving head-strong lad needs & now he has gone so far astray that they think he had better leave them. But where is he to go? No one of Mrs. Chandlers or my own brothers are so situated that they could take him. Our elder children dont know what to do. & we are quite as much in doubt. If we had the means Mrs Chandler would not be long in starting for America with these children we have here. But this seems

out of the question just now. We are making him a subject of special prayer. & I now commend him to you.

It seems necessary for me also to speak of the three we have with us. Etta our eldest is nearly thirteen. A large mature girl. Gertrude is not quite eleven. She is not at all a robust healthy girl. though just now at this health giving Sanitarium she is quite well. Every one who sees them says these girls ought to be out of this country. A life long injury might be done them. both physically & mentally by retaining them much longer here.

Now considering the condition of our children. & necessity laid on us to send away those that are here by the first opportunity we have seriously questioned whether it was not Mr Chandlers duty to leave me here & take his children home. Shents we send them we know nothing of where they would go. No places have yet been offered for either of them*.

Let me ask in conclusion if you can do anything to relieve our anxious & sad almost agonized hearts? Very sincerely yours

anxious brother J. E. Chandler

* Mr. Henry Hoyt. The Book publisher died in Oct. in 1863 Mrs. Hoyt was quite too young to take charge of the children. Mr. Hoyt's mother & sister offered to take our children before we came to Battle Creek.

We are all exceedingly thankful to hear that the Board are free of debt. We are now using the finest money season we have had for six or eight years. or since Mr Scudder was drowned

Madura Nov 9 1868

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Rev N. G Clarke DD.

My Dear Bro.

I have delayed too long to reply to your very kind letters. Yours of June 11 was rec.d in the beginning of Aug & was the first I had ever rec.d from you. I am very sorry that any thing I wrote gave pain. I did not mean to complain. But the peculiar circumstances of our Children were such that I felt exceedingly anxious to gain the ear of the Secretary at Boston. | Were it in my power I would locate all of our Children in such a way that we should never have occasion to trouble you or add to your many burdens. The burdens of this Madura Central Station are not very light. But I can bear them most cheerfully if Mrs C & I can think of our Children as being at all properly cared for. It is a matter of little consequence to me what position they occupy But we cannot avoid a feeling of solicitude in regard to their character & we are anxious that they should have

I write thus fully as we wish to reply as well as our views as those are proper to guide you in your decisions.

Oct. 1st 1863 Mr Clarke wrote as follows. Dear Brother. Your letter of Aug 6th came to hand yesterday. I write thus fully as we wish to reply as well as our views as those are proper to guide you in your decisions.

some place they can call home, where they can go in sickness. & when the hand of sympathy will be extended to them & hearts will warm towards them even when they (for they are human) fall into temptation.
I have never been at all anxious about our Son John so long as he was in health, as he was always willing to help himself if need be by hard manual labor. Such a boy can rough it. But it is very different with our Eldest daughter. She has been almost an invalid ever since we left her. & now has been obliged to give up her employment in New London on account of failing health. But it was not on her account alone nor that of our Son Lewis who seemed to be doing badly at Mr Birds that led me to write in regard to Mrs. C's having me visiting America. Your kind reply to that letter dated Aug 11 relieved our minds somewhat. But the great reason for Mrs C's going was to take these two large girls

Ellen & Gertrude & to endeavour if possible to secure homes for them. Every one says they ought to be there now. Physical mental & moral reasons combine to urge us to send them by the first good opportunity. In the early part of 1869 there will probably be an opportunity to send them. But when are they to go when they reach America? This is a very serious question with us. Our own relations are so situated that they cannot receive them. The only friend we have who really takes an interest in the matter is Miss Robinson a lady in Brooklyn of limited means & of very poor health. She will do what she can. Your son will do what he can. But it is very desirable that his course of study at Yale be not interrupted. He at one time nearly determined to have college that he might obtain some lucrative post which would enable him to furnish the means for the education of his sisters. We shall do our utmost to avoid this necessity. But

should Miss Robinson fail in her kind endeavours what can we do? & what can the dear girls do when they reach that land of strangers. I can assure you My Dear Bro that these are matters which take hold of our heart strings.
It is an easy matter to speak well of a Missionaries Children when they are doing well. But with the many temptations to do ill which beset every youth, who will bear with them, & strive to reclaim them when they yield & go astray? or who will give a young girl a home when she is sick? & who will speak words of cheer & sympathy when she is borne down with a burden of sorrow she can hardly bear. I rejoice to say that our three Eldest have one "friend who sticketh closer than a brother". & I have reason to believe they "cast their burdens on the Lord". Yet they are in the flesh & subject to infirmities. They need to be looked after, restrained when they go wrong & encouraged when they do right. We commend them to your prayers

In regard to Miss Smith's health I wrote to Mr Ward on the 26th of Sept. expressing myself more strongly perhaps than I ought. But not more so than the facts seemed then to warrant. I had the impression that she had written you fully. But from yours of Sept 14 just in. I judge that she has not written. She still remains with the Washburns in Madras. I'm told from Bro W. just rec'd. will give you the real facts in the case. Though I would say first that Dr. Van Dervenin has pronounced her disease a much lighter one & one more easily managed than the doctors she has consulted before. He says it is only inflamation of the Pleura. or perhaps rheumatism of the Pleura, called Pleurodyne. Dr. Patterson of the Scotch Free Church Mission & a very warm friend of our mission, feels some doubt. & then being in Madras & still higher medical authority the Principal of the Medical College Dr. Smith She was waiting for an opportunity to consult him. Bro Washburn writes " Miss Smith

is now waiting to have Dr. Paterson take her over to see Dr. Smith as he has promised to do. I hope then, is one thing we have gained by coming here viz. a pretty certain assurance that Miss Smith has no disease of the lungs. As to any thing more than that I doubt whether she can give any special credit to madras or its air. Rest from school work has no doubt done her good. The assurance that she was not in any mortal danger by her lungs has done a great deal ~~of good~~ more But after all she is not well nor strong - that is plain enough & the doctor says she ought not to go back to school work immediately or for some months". This will give you as correct an idea of her case as we can form here

This morning our hearts are made sad by the intelligence from Jaffna Mrs. Sanders is dead!! She died on the 1st of Nov. after five or six days of severe suffering from Pleurisy. The Mission (especially her husband) are greatly afflicted by this sudden & unexpected bereavement.

We are still anxiously waiting to hear of Dr. Palmer's leaving. Yours of Sept 14th rec.d a few days since make no mention of Dr. P. What you write in regard to the salaries of the young ladies will be noted in making up the annual accounts. You were quite right in supposing that the two young ladies with Mr. Hyslop's family would not require as much as one situated as Miss Smith was in Madras. But the difficulty in making a distinction among missionaries in respect to pay may be more obvious to us here on the ground than to you in Boston.

You will have heard probably that Mr & Mrs. Huzen were obliged to go to Arcot for medical aid. Mrs. H. has been troubled with some other serious uterine difficulties for which Dr. Murray the English physician could give her no proper treatment. Dr Miles Scudder of Arcot has made such diseases a specialty. But I wish especially

to speak of Bro. Burgen. He was well & strong & entered into the work in such a way as to give us great hope for his future success. He was very zealous in the study of the language. He also went every day & taught the most advanced class in the English school for an hour in their Bible lesson. & on Sunday a large class of lads (many of them Brahmins) came to his study when he taught them & prayed with them. He desiring to impress upon their hearts the duty of immediate repentance. We earnestly hope Mrs. B. will recover so that he may join us again.

Mrs Whites continued ill health has made it necessary for them also to make a visit to Arcot.

We greatly need a reinforcement of men. The expediency of sending young unmarried ladies to this Mission is by no means established yet. It may appear hereafter. Mrs Chandler joins me in the kindest Christian salutations.

Very sincerely yours P. R. Chandler

Madura, Nov. 9, 1868.
Rec'd Dec. 22.
Rec'd

Brilliant Hills Conoor
April 9 1869

Rev S. G. Clarke D.D.

My Dear Brother I had hoped to hear from you again about our two daughters return to America & now it is quite possible letters would meet me in Madura when I hope to return next week after a two months absence. We went to Madura to send our daughters Etta & Lizzie home in company of our old friends Mr Hastings from Jaffna. It was a painful trial especially for Mrs. Chandler but mitigated as much as possible by the kindness of friends here & also in America. It was one of the compensations of a gracious providence that sent us just before the sailing of the "Clarence" very nice letters from all of our children in America & all contained the most cheering news. Our youngest boy there wrote of his determination

to live the life of a Christian
& the three older children aimed
well & happily in their work.
Kind friends also worth of the
plans which a kind providence
has provided for those we were
sending today. Now we are to
return to Madura after a few
days of recreation. I am anxious
to say a word in this strictly private
letter about the plan which now
seems so popular of sending
out so many young unmarried
ladies. Our last annual report
has produced a little dissatisfaction
in our mission. She reaches
Madura expecting to be the principal
or assistant in the Madura girls
Boarding school. <u>She is not
needed there</u>, nor is there any
suitable place for her to live.
It is true she may board with
us. But our house is not a
suitable one to take more than
one boarder & she cannot get
board elsewhere as she imagined
It is going to be to us all a very
embarrassing business to dispose

of Miss Butler
It will come up at our business
meeting next month. But it will
be a very delicate matter to take
up such a subject as Miss B.
is not to blame for being here
& take the liberty of saying to you
privately (& trust this letter will
not be alluded to in any letter
to the mission) that it is my
deliberate opinion that neither
Miss Pollock nor Miss Hamilton
ought to be in India under
their present circumstances
& that it has been a great
mistake in sending them
since they will have no suitable
field of labor. I do not speak
unkindly. The Arcot mission
have protested against their
being sent out unmarried ladies
The Lucknow mission would not
on any account have them sent
out. Without wrong defamatory
hand women they were to live &
what their work was to be
God knows are some of my heartly
written private thoughts & yet

which have been formed without haste. If we can without danger of injuring the feelings of those young ladies send you the authentic opinion of the mission upon the subject we may do so. But I have not been at home since the last annual. I will write again

Mrs Chandler joins me in the kindest regards

Yours
J. E. Chandler

J. E. Chandler
Rev. H. G. Chandler
Mission
Aug 5th 1873

Madura May 3 1869

Rev N. G. Clark D.D.

My Dear Brother.

Absence from my station for the past two months has been my reason for not writing you a stated letter, & now I can give but a meagre account of the work here, having been able to visit but few of the congregations since the year commenced.

Our annual meeting in Jan. then the annual accounts & the annual Report, also preparations for a journey to Madras to send away our two daughters, these all pressed heavily upon my time & thoughts.

Although our stay in Madras was prolonged by the unexpected delay in the sailing of the Ship Clarence there was not much rest for body or mind while we were waiting. On the 27 of March we send our dear ones on Ship-board & committed them to the care of Him who rideth the raging of the sea.

Mr & Mrs Hastings who take them in charge

our old & tried friends. We feel the utmost confidence in their judgment. But what is to befall them by the way or what awaits them in America, we cannot foresee. We had not arrived at our home before the news reached us that the home which friends had so kindly provided for our daughter Etta had been broken up & was no longer available. We feel sure however that some other arrangement will be made for her & that our Heavenly Father who has brought us safely thus far will guide us to the end. It was in some sort a very kind compensation of providence that sent us only two days before our daughters embarked, the most cheering letters from our four children at home & from friends regarding them. All in good health, all in good homes. The youngest having recently given his heart to Christ. One securing the respect & esteem of his College Instructors & of the Christian community generally

where she is known & all eager to do any thing in their power for their younger sisters when they reach America. Tears filled our eyes & gratitude to the giver of all mercies filled our hearts. We thanked God & took courage

Some business matters detained us a few days longer in Madras

Mrs. Chandler took much pains while there to learn what was being done for the native girls & women of Madras. She visited several of the schools for high caste girls She also went with the ladies who are prominent in this work to visit some of the rich families where the married women & widows are studying – a kind of Zenana work. She was convinced from what she saw that this is a work which to make it productive of good, requires peculiar qualifications; that tact & discretion, earnest piety, & an unflinching determination to hold on whatever obstacles present themselves are indispensable

Leaving Madras we made a hurried visit to Bangalore where we met the

Miss Ackley of whose schools we have heard much. They are in the family under the supervision of the Rev Mr. & Mrs Campbell of the London Miss.y Society. They are ladies of great ability wealth & high standing in society. They have established many schools both for the Hindoo & Mahomedan girls. They build & furnish the school houses & pay the teachers entirely from their own resources. One school house which we visited cost with its furniture over Rs 3000 ($1500 gold). We saw assembled more than 350 heathen girls. The most of them were thoroughly instructed in the historical parts of the Bible in Geography & arithmetic. The smaller girls would readily repeat the lessons of the patriarchs & of our Saviour. We were delighted with what we saw. Efficient labor with plenty of money could alone secure such results in Bangalore.

I am constrained to close this letter with an appeal for reinforcements. To work our mission efficiently more help is imperatively needed. The Burnells & Whites have left two stations vacant. Others may be obliged soon to go home on account of ill health. I would therefore most earnestly entreat you & through you the churches to send us with as little delay as possible four more young ladies. By this I do not mean to ask for such as are sometimes called "women's rights" or "strong minded women". Though physical, mental & moral strength are indispensable they should be ladies of devoted piety, of character, common sense & refinement, tact & aptitude for adapting themselves to circumstances. But the most indispensable qualifications & which should be a sine qua non, are good husbands. With such reinforcements we should be strengthened.

Very truly Yours D. E. Chandler

Rev. J. E. Chandler
Madura, India
Received
May 3. 1869.

Madura June 19 1864

Rev N. G. Clark D.D.

My Dear Sir

One matter has just been brought to my notice respecting which possibly we may need the opinion of the Bud. Cent. when we come to act at our next Mission meeting. Dr Caldwell of the S.P.G. Mission in Pimmanatti has recently been here & informed me that their society had determined to propose officially to our Mission to take the Rajahmundri district which has been under their care off of our hands & will as soon as possible ascertain how many Christians there are in that district & what amount of Mission property there is. But Dr. Caldwell said this property would not be any hindrance to our

assay charge of the district implying that they should not expect us to pay but a nominal sum. How can we expect more men? If so, we might to occupy the whole of the Madura District. By looking at one of the maps of Madura, pitta out a few or two days, you will see that Ramnad should be cultivated by our Mission if we intend at all to occupy the Madura District. But we need imperatively more five or six more men. Can they not be found?

I write in great haste as Dr. C. tells me that the matter would be brought officially before us in time for action at our Sept. meeting. Can you not give us some light in regard to

our duty in this matter
Shall we decline to have
any thing to do with this
matter. If so doubtless
the Lutherans will take
up the district & be very
great annoyance to us
by Denouncing us
Brother J. L. Chamberlin

P. S. I ought to add that Miss
Smith is not at all well. She
has some of the same symp
toms she had last year
Still we hope they are only
temporary. Mrs Bowen is
a very great sufferer. But
he will doubtless write.
Miss Pollock too is far
from well. We are in
general respects in a distressed
state. Pray for us &
secure help

J. L. C.

Rev. J. E. Chandler

Madura, June 19. 1869.

Rec'd Aug. 9.

ans Sept. 29

Rev. J. E. Chandler

Madura

Madura July 11 1869

Rev N. G. Clarke D.D.

My Dear Brother

You will doubtless be surprised to hear that our Bro & Sister Hutzen have already sailed for America. They embarked from Madras on the Ship "Blackwall" for London, on the 4th inst. They left in very great haste, in consequence of the absolute necessity for their going on a ship which carried a Surgeon & the fact which Messrs Arbuthnot & Co communicated to Mr Hutzen that after the "Blackwall" sailed no ship carrying a surgeon would have sailed for London before next January or February. This was the occasion of their sudden departure. The reasons for taking so important a step at all, Dr. Palmer's letters will explain. I will add however that the whole history of the case seems most mysterious. Bro Hutzen has given us evidence

of his fitness for becoming very useful in the Miss.y work. He got on well in the language, has good judgment, very earnest piety, & an entire absence of that belligerent spirit that often keeps a whole mission in a ferment.

But Mrs. Burns illness has taken him right out of our hands - out of the work in which he had begun to take delight. Her sufferings for the two months past have at times been excruciating. Mrs Chandler & I have been awaked at midnight by her screams, though the doctors house is about fifty yards distant from ours. We cannot understand why these things are so. Nor can we deny to Him who rules in these matters "What doest thou?" Our want of more men you will readily see. Perhaps from the copy of a letter which I inclose from Mr Raymond the Sec. of the S.P.G.F.P. Soc.y as well as from what you know

of our vacant Mission Stations. We hardly know what reply to make to Mr Symonds. You will see by the map I send, how important it is that we accept the charge of the Ramnad district. It properly belongs to us, as we have assumed the spiritual care of the Madura Zillah. I have in the map put some red marks at the places specified as having some Christians residing in them. I have also tried to make the limits of the Ramnad district a little more visible so that you may see at a glance, the field we are expected to cultivate. That Society gives up the ground to us because they wish to concentrate their missionaries. & they believe we shall be enabled to give the Gospel to all in the Madura District. Also because their allowance from the home society is considerably reduced & they must curtail somewhere

"It is my decided opinion that we ought to accept the offer of the S. P. G. Soc.y But it is my still more decided opinion that a great effort should be made by the Board to send us more men. Pulney is vacant; Melur is vacant; Pasumalai is vacant; Periakulam is vacant; & there are good Bungalows or houses at each of these vacant stations & work in abundance. Shall the state of things in our Mission continue? In my recent tour in the itinerancy we found the utmost readiness on the part of the people to listen. Even the Brahmins in one village urged the native pastor to try & have a school with a Christian teacher started among them. They also bought several religious Books & scripture portions. The fields are white to the harvest, but how few the labourers!" Yours sincerely

Your Brother in Christ J. E. Chandler

Rev'd Colleague

Madura, Dec. 11. 1869.

No. 7. C. O.

Madura Aug 12 1869

G. Clark Esq

My Dear Brother

It is some months ago that your letter dated Feb 15 containing some important suggestions to our Mission came to hand. Among other things you requested that we all give a brief statement of the influences that determined our decision to become Missionaries. From the time I hoped I became a Christian at 16 years of age I felt an interest in the missionary work. This much increased when in College as I was the Secretary of a Sab School Missy Dept. which supported a boy in Ceylon. After spending a year at Lane Seminary & making myself better acquainted with the Indian Mission field by reading upon that field from month to month at the Conclusion I became still more interested. As far as I can now remember a tract

As he stood apart from the crowd on the wharf as the ship "Florida" left Boston 18 1846 who the last person he expected to see came away & forgot his dignity & ran up the gangway. & throw his arms around his mother & sister & sobbed out "Mother I must go" & fainted. Yours G. P. Thurber

Author.

by some Scotch Clergyman on the duty of engaging personally in the work of missions was the first that led me to seriously entertain the subject. With much prayer & frequent recurrence to the earnest appeal of Urquhart (I think was the name) I wrote with much interest for the west of Dr & Mrs Scudder. at Cincinnati in the winter of 1845-6. They found what had been but a few feeble sparks to burst into a full blaze. I at once wrote to Dr. Green after getting the sanction of the For. Mission. Com. in Cincinnati. Also getting certificates from Drs Beecher, Stowe, & Allen Dr G. invited me to Boston. & soon rec^d my commission. My excellent Christian Mother & Father too aided me all in their power. & bade me God speed. But I cannot say that they awakened in me the first interest in the subject. They gave me their full sanction. & my aged father

Madura, Aug. 8. 1854.
Rec'd Oct. 4th.

Rev. J. E. Chandler
Rec'd April 4.

Madura Feb. 19 1870.

Ack'd Apr. 5.

My Dear Dr Clarke You will see at once that this is a private note. I only now wish to say before you congratulate us upon the changes we made at our full meeting, that probably there has never in the history of the mission been any important change made so hastily & that will work so disastrously as that made in regard to the "Madura Girls Boarding School" I intend to write my views to you more fully. But Hindu society is such that we shall get no girls from respectable

families thus are
managable to attend the
unless a new establish-
ment is built which
with all the change
which would be involved
would cost two & perhaps
three thousand rupees
& then we should not
have as suitable a
place for the school
as we have in Madan

The Russian have
voted me R. 1300 to
build a new room for
Miss Smith. & a Studio
cure to an upper
room for sleeping
This work is advan-
cing towards completion
& then this is all
undone unnecessarily
by a vote to remove

the school to
Pasumalia. All because
it was alledged that
we must make
some "radical changes."
It is easy work to
destroy but hard to
build up. This change
in regard to the girls
school goes directly
against the opinions
of our best educated
christian natives
& against the feelings
& opinions of our excel
lent neighbors Mr
& Mrs Meadows of the
Ch Missionary Society
in north Pimmaville.
I learn much more to
believe that we now
lament of the brethren when
I think we acted too hastily
Time will show how

wish you to know that
no one had thought of mov
ing this change when u
went to the meeting & th
report was adopted wit
less than an hour of the
time it was brought u
the meeting! Such lightn
to say the least is no
very safe. Yr J. P. Chand

Dr Sir, Yours
Sec A.B.C.F.M.
Boston

Madura May 2nd 1870

Rev N. G. Clarke D.D.

My Dear Brother

Your protracted illness has occasioned as much solicitude & we have often commended you to the Great Physician with the hope that you might soon be restored to health & permitted to resume your labors. Much of my time since the beginning of the year has been occupied with secular work. To give better accomodations to the young lady in charge of the Girls Boarding School, a new room has been added to our house. & other repairs have been made which were rendered necessary by the depredations of the white ants. It is amazing to see what mischief these little termites will do to to timber. The largest beams are eaten through from end to end

I will now mention some facts of interest connected with my Station. One young man the son of a widow in indigent

circumstances was at our last communion season admitted to the church. Four of the girls in the Boarding School also were examined with reference to being received. But we deferred until until another occasion hoping that we might have clearer & more decided evidence of a change of heart.

"In a village near the city, four or five men, who three years since were very ignorant heathen, have now requested baptism & admission to the church. They have been persecuted far more than is common in these days. A very shrewd man, of wealth & authority in their village, has conceived a great hostility to this little band of Christians. He has brought false complaints against them in the police court. ~~This he has done~~ directly or by instigating others, some eight times. Twice he has succeeded in throwing the principal men into jail; but in every instance the decisions made against them ~~were~~ have, upon appeal been reversed by higher authorities. But pending these decisions, the poor men have kept in confinement, sometimes ten & fifteen days.

away from their families & their work, & the malice of their enemy is at least partially gratified. They have however borne their trials with commendable fortitude, & are making some progress in a knowledge of the scriptures & in Christian behaviour. They are of the Pullar caste, & there a large number of relatives & friends in the surrounding villages. There all held a meeting, not long since, to discuss the question of connecting themselves with the Christians. Many were decidedly in favor of the movement; some leading men were opposed; but the matter is still under consideration; & something important will, I trust, come from this agitation of the subject.

"In March I went out in the tent, with some ten of my helpers, itinerating in the heathen villages. I could only spend a week with them, but Mr Rowland, the native pastor, superintended the work after I left. It was a very pleasant time of the year to be in the tent & we had a good time. We found several villages where the people seemed anxious to learn more of Christianity. Stolen interviews is

the greatest obstacle we meet. The salvation of their souls is a matter about which the mass of the people do not seem to have the slightest concern. One man received our catechists & the native pastor into his house, & treated them with unusual cordiality. Being of the Naiac caste & a man of wealth, this seemed rather remarkable. He told them the following strange story. He said

One of his ancestors in the time of Tirumal Naiac the last great King of Madura, was a Doctor. The King when out on a hunting excursion was taken suddenly ill of fever. He called this Naiac Doctor to cure one side & a doctor of another caste to cure the other side. The Naiac cured his side much the quickest. & there & then the King rewarded him with a present of two villages with all the surrounding lands.

These have come down by a regular succession to him.

Such is the tradition. But what is of far more importance to us is. that this man has read some of our Christian books

this very anxious to have a Christian School established in his village. He says he will build a school house, & do all he can to make a schoolmaster comfortable. He said also that he believed in the Christian religion, & would at once embrace it were it not for certain family alliances from which he could not at present break away.

"Another matter of interest to me is that the Catechists and school masters, also two of the masters in the English school, one of whom plays the violin, went out every night during the recent great festival in Madura. & spreading mats before our Church, spent two or three hours in singing the Christian hymns, & preaching & reading to the crowds of people who gathered round. & was with them several nights & we had most attentive audiences. Many were, doubtless attracted by the native songs, sung with

Christian words & accompanied with the violin. Much truth was disseminated & we would fain hope some lasting impressions were made.

I need not now speak of the openings for Missionary labor among the high caste females, as the enclosed letter from Mrs Chandler gives the particulars of her work which we trust will develope into something important. Madura City is furnishing an increasingly interesting & hopeful field of labor, both among males & females.

"Brethren pray for us."

Yr Truly Yours

J. R. Chandler

Madura May 25 1870

P.S. I will add a few words as our May meeting has transpired since the above was written. Mrs & Miss C's letter was read at the meeting & the request that another young lady be sent out to labor in the City in connection with Mrs Chandler met with the hearty approval of all. The cost of the mission will perhaps be all that that is necessary to report in regard to Miss Huntley. If any further explanations are needed they could easily be given

Yours
E. M. Chandler

P.S. 2nd Mr are exceedingly

hope in welcoming back
Bro. Rundell & his daughter
& we anticipate the arrival
of Bro. & Sister Racy.
Could they both have been
present at our May meeting
it would seem doubtless have
made some difference
in our plans. & changes

Yours S.L.C.

Madison, Mary 2. 1870.
Received July 21.
Answered July 15 –

Aug 26 187 at Periakulam

Rev S. Clarke D.D.

My Dear Brother I have left Madura for a few days & am on my way to the Sanitarium with our Sick Child. He has been ill for more than two months first with gastric fever & that has been followed by chronic dysentery. The disease has been checked, but he is still so feeble that Dr. Palmer has advised my taking him to the Hills where I expect to leave him with friends & return to my work.

There have been some matters of special interest connected with my station recently which I will mention // At our last communion season thirteen were admitted to the Church on profession of faith though two of them had been formerly connected with the Church of England. Four were from the larger girls of the Girls Boarding School & another ~~one~~ ~~only~~ left the school a few months since, to be married, & now has come forward with her husband & united with the church. //

One man of middle age who had spent a long time in Ceylon, several years since abandoned his heathenism & now gives evidence of a change of heart. He has also persuaded his wife to come with him to Church & we trust the Lord will also touch her heart. Another young man was rec.d who had been partially educated in Christianity among his relatives in Dimarelli. By "The most interesting case ~~of all~~ is that of a young man of the Naiac caste, who has studied the English language & is preparing himself for some Government employment. He is a man of considerable property. ~~He is~~ So far as I can learn, of good character. His friends have in many ways tried to dissuade him from taking this step. Fortunately his property is in such a shape that they cannot dispossess him. He has a brother who ~~who~~ is the head man of a village a few miles from Madura. ~~This brother~~ may have learned something from American Lawyers. He says that his brother could never have committed such a crime against his caste & his religion had he not been insane; so it is passed over on the score of ~~the insane~~ insanity. He has, however, for a long time, shown great anxiety to live a prayerful Christian life. &

to be baptized & received to the Church. For many months he walked out every Sabbath morning three miles to attend worship at Pasumalai & first requested admission to the Church there, as he thought it would produce less stir among his friends here. But he was advised to come out & take his stand as a Christian here in Madura. He is not a timid man. Some of the catechists tell me that he has been with them in the villages & boldly declared, before several heathen men, that Jesus is the only Saviour & Christianity the only true religion. I trust he may continue faithful to the end.

Sept 7th Since writing the above I have spent a week at the Sanitarium which has been very beneficial to me as well as to the sick boy. I left him gaining his strength rapidly which he could not have done in the heat of Madura

"Last ~~Sunday~~ Sabbath morning I went to a village two miles from Madura, where I baptized & received to the Church four more persons. Two were young men, one a young woman, & one an old man who was for many years a candidate for admission, but being very ignorant he had been put off from time to time

Received Aug. 26. 1874.
Reply Sept. 2.

There are now twenty seven church members in that village, enough to form a very respectable ~~church~~ church, But they are all so very poor, that it is difficult for them to raise the required amount of salary for a pastor. I trust the Lord will so prosper them that they will have, at no distant day, a church organization & pastor of their own. They now are members of the Madura Church, though I usually administer the sacraments to them in their own village.

Mrs. Chandler's work among the high caste families & in her two high caste girls day schools is increasingly interesting. But I will reserve further particulars for another letter.

Very sincerely Your Brother in Christ
J. E. Chandler

Oct 3d

P.S. In my great pressure of business this letter has been laid aside to be copied & now I hear from Mr Hand that your health is still very feeble. This I exceedingly regret. I trust the Lord will soon restore you to health & vigor. The health of Dr. Racy is improving. Mrs Herrick has been ill but is now convalescent. Mrs Washburn is confined to the house & almost to her couch by a very troublesome ulcer upon her foot. J.E.C.

Madura Oct. 15 1878

Rev. S. G. Clarke D.D.

My Dear Brother

A letter from you to the Sec. of our Mission reached us a few days since. In it you inquire if Mrs. Chandler would receive a young lady, whom we need asked to be sent out to his family. This question ought not to have been left doubtful. Every one who knows how we are situated here would reply at once "of course she will". There is really no other place in Madura where she could be properly accomodated. Our house has been always for that very purpose,

Dr Palmer's house is sufficiently commodious. But he being our physician finds it necessary to keep a place open for the sick ones who are sometimes obliged to come into Madura from the out stations. Dr. & Mrs. Rice now occupy their Spare room Dr. P. being still in very feeble health. Two weeks since Mrs Hunick was so very ill that Dr. P. found it necessary to bring her to Madura when we were glad to give them a place in our house. I am happy to say that they have this morning left Mrs H. being almost entirely recovered. Mr. H. remained here only a part of the time But we have sufficient room to give good accommodation to a young lady who would board in our family

I think we should run a prophets chamber for any who should chance to pass this way. It seems perfectly necessary to add that a night cordial welcome would be given to one who has a heart to the work of our Master. Many idiosyncrasies of character can be overlooked in those who seem earnest in seeking not their own but the things that are Jesus Christs.

Now that Miss Smith has gone to Pasumalai Mrs. Chandlers labours are much increased. The whole care of the Girls Boarding school with the Caste Heathen Girls school started by Miss Huntley besides visiting many families & reading the Scriptures to the

women all in addition to our domestic duties & now I am sorry to say our boy is quite ill with something like inflamation of the lungs. Thus all crowds upon us. But we are assured that as our days so shall our strength be.

I am happy to inform the addition of two members to the Church this week. When I recount when on a tour in the villages about eight miles from Madura, there will make nineteen received within three months.

Yours affy
J. E. Chandler

Madura Oct. 15, 1870
Rec'd Dec. 3.
No. 81

Madura Jan 3d 1890

My dear Dr. Clarke

From this letter written more than two months since I which I shrunk from sending as I did not wish to implicate any one in wrong statements. you will learn what were my own impressions. But you probably would not have learned them had not your recent letter made the astounding announcement that Miss Ashley was appointed to become an associate for Miss Rothweiler, with the approval or sanction of the Mission. Who is responsible for so misstating you I do not know. But it is directly the opposite of the truth. Outside of Mr Jaypers family, I make no hesitation in saying that there is not a man or woman connected with the Mission who would approve of another young lady being sent to Mundakayam.

I need not say what amount of work Misses Ashley and Rothweiler will have on their hands if we are left alone.

This is strictly a private letter & had I time I would write much more at length.

With sincere regard as ever most truly

J. E. Chandler

Rev. J. E. Johnson
Molien, Oct. 27, 1870
Rec'd Feb. 18, 1871
Ans. Feb. 25

Molien Oct. 27 1870

Rev. N. G. Clarke D.D.

My Dear Brother. I sent you a letter which I read before the mission last month. Now I propose to write a minute letter to correct some misapprehensions which it seems to me are current at the Rooms. One is that the letters which are read before our mission are approved by the mission. This is far from being the case, except so far as those letters relate to the facts in regard to the several stations. I take for example a letter read at our last meeting upon the advantages leading heathen gentlemen in addressing the heathen. It was not considered of enough account at the time to object to its going. But I have a strong impression that every other member of the mission disapproved of the sentiments of that letter. I then incidentally heard several speak strongly against it as being sure to convey to the mind of the Committee a wrong impression

(Copy) 275

Madura, Feb. 18. 1871.

Rev. N. G. Clark, D.D.

My Dear Brother,

I will add a word to Mrs. Chandler's letter to the Woman's Board. The openings for labor among the women of Madura are more and more favorable and Mrs. C. is in great danger of getting worn down by an abundance of work. She very greatly needs an assistant and although there was a great misunderstanding about Miss Ashley being invited by the mission to join Miss Pollock I hope nothing will prevent her being sent to aid Mrs. Chandler in her work here in the city.

Dr. and Mrs. Tracy have this week gone to their station at Tirupuvanam and I trust he will be able to do much good although he is still a sufferer.

With the kindest fraternal regards by Sincerely yours

(Signed) J. E. Chandler."

Rev. J. E. Chandler.

Madura, Feb. 18, 1871.

Rec'd March 31.

Ackd. Aug. 4. 71

270

Kodai Kanal
Madura May 20/1871

Rev. N. G. Clark D.D.

My Dear Sir

Since I last wrote you a stated letter the Melur station has been placed under my care. I have made several tours to the villages on questions there. Mrs Chandler once accompanied one as far as Melur & made some Efforts to reach the women of the village, but without any marked success. The high caste women in some smaller villages are more exclusive than we find them in Madura.

I baptized & rec'd to the Church one woman in Melur. She had for many years been a great trial to her husband, but he now testifies to a great change in her character & the Church members all believe her a consistent woman.

A recent graduate from the seminary has commenced teaching the station school which we hope will become a more satisfactory school than it has been.

At Madura the work has been carried on much as usual. Dummy

Rev. J. E. Chandler

The recent annual festival to the Great Goddess Meenatchy the catechists & others who came in from the out-stations, went into various streets in the city & preached to large crowds. They received attentive audiences & much larger sales of Books than they had ever made before.

This festival with its cattle fair usually continues eight or ten days & people flock to it from long distances. The drawing of the Car which is generally accomplished in one morning this year took three days, much to the chagrin of the multitude as the delay is regarded as a very bad omen. Heavy rains had so softened the ground that the eight hundred wheels stuck fast in the mud, & the five thousand man power employed was insufficient to move the great vehicle of the goddess, various mechanical appliances were used, & in three days the car was brought around to its place again.

The Madura girls Boarding School, under Mrs. Chandler's care is in a very prosperous state. Five of the older girls, whom I

had several times met for personal conversation. I expressed the hope that they ~~had~~ have become Christians. They are still young, but not too young to love Jesus — not too young to feel sorrow for their sins. Three of them confessed, with many tears, that they had told falsehoods & slyly taken things which did not belong to them from ~~their~~ our house. This confession was entirely unsolicited, & seemed to evince a tenderness of conscience which I was much pleased to see.

"At the examination of the school, just before we left for the Hills, much interest was manifested by the leading native gentlemen of Madura. Their names & the positions they hold may be of some interest to you. So I give them.

1 Muttusami Chetty. Principal Sudder Ameen (The highest native lady)
2 Ram Rao. Deputy Collector in charge of the Peasy
3 Ramanche Daise Sharistadar Head Clerk to the Collector
4 Soma Sundra Mudalier Tahsildar The Chief native Magistrate
5 Chrishna Samy aiyar Registrar
6 Soma Sundra Mudalier. Police Inspector
7 Mr. C. Phillips Head Master of Govt. Eng School
8 Mr Arunatham a Court Pleader

Quite a number of others some in Govt. Service were present, besides many of the parents of the girls. Most of those mentioned above are still heathen & two of them (No 2 & 5) are Brahmins, yet they listened with the utmost respect to the opening prayer

and the Examination in the Scripture lessons. Several of them participated in the Examinations in the Secular studies, such as the Geography of India, arithmatic, & recitations in Tamil Poetry.

"The Day School of Hindu caste girls, at their own request were present, & sang some of the Christian Songs Mrs Chandler had taught them. Soma Sundra Mudaliar the Tahsildar, made a very interesting address to the girls of this School. He spoke in very grateful terms of what Mrs Chandler was doing for the high caste girls (who he said, their own wicked customs excluded from such schools as the one they had just examined) as also of what she was doing for the women in their own houses, who were now learning to read & do various kinds of needle work. He urged the girls to attend regularly & earnestly upon their studies, & thus show their gratitude to the ladies who were doing so much for them. He assured them that the Missionaries & not the Brahmins were the true benefactors in the Madura District."

I will only add that four adults were rec'd to the Church at our Communion Season in Feb. & they are Several Candidates awaiting another occasion

Yours P E Chandler

Madura Canal Mission
Rec'd Aug. 26th 1871.

Madura Sept. 18th 1871

Rev N. G. Clarke D.D.

My Dear Sir

It is more than twenty five years since I was first commissioned by the A.B.C.F.M. as a Missionary to the Madura District. & it may not be inappropriate here to record my sincere gratitude to our Heavenly Father for permitting Mrs. C. & myself to labor together so many years in connection with this mission. God has been very gracious to us & to our children. As a family we have had much to call forth thanksgiving & praise to Him who has guided our steps. We have seen sorrow & affliction. We have had trials & disappointments. But these all are not worthy to be compared with the joys which have abounded & sometimes superabounded in our Missionary life. Whilst others around us more worthy of a place in the Mission ranks are falling we are still

permitted to labor on. Having obtained help of God we continue until this day.
A painful consciousness of neglected duties & duties very imperfectly done mars the enjoyment I might otherwise have in this retrospect. "But this one thing I do: forgetting those things which are behind & reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus"

The work of the station has been going on much as usual. While I was on the Hills in April & may last Pastor Rowland & the best catechists & teachers I have, went out on the Itinerancy visiting all the villages within a strip of country five or six miles in width, from Madura to the very northern part of the Melur District a distance of over 40 miles. They made 11 encampments, preached in 180 villages addressing 9,450 people. They succeeded better in selling books & tracts than on any previous itinerancy receiving on an average one rupee a day for what they sold. In the month

of Nelly the catechists paid me Rs 23-13-7 for the tracts & portions of scripture they had sold.

"During the great festival, at the beginning of May, one Scripture portion was given to a man from the Pinnacle district of which I afterwards heard good news. I will quote from a letter dated July 4th from the Rev Mr Sargent of Palamcotta. He says. 'My object in writing just now is to tell you of something that will rejoice your heart. Last monday morning, as I concluded the service in our church, a silk weaver & his son, a lad about 19 years of age, came forward & said they wanted to be Christians. They had come the day before to hear me preach & now they desired to be received as a whole family, 8 souls in all. On inquiry, they told me that a few months ago the son had gone to Madura & while there he had stopped one day on his walk at your Church;++ that after service a book of Psalms was given him;++ that he read it day after day all the way to his fathers house in Veeravanallur, 20 miles west of Palamcotta;++ that his mind was so affected by it that he read it to his family;++ that his father became equally affected by it;++ that his first intention was to go back to Madura & profess himself a Christian

there but his father said, No; we have the same religion here in Palamcotta. Let us all go there & embrace what God has brought to our knowledge. The Father corroborated all this & said "And now we have come to place ourselves under the shadow of your religion"

"I was much pleased with the apparent truthfulness & simplicity of these people & have not hesitated to receive them, & instruct them in the truths of the gospel. The women of the family have also come. It seems that on Sunday morning after a service in your Madura Church, the Catechist was addressing the Heathens, ~~in front of the Church~~ & then it was that this youth heard about Christianity. The catechist, after making some statements about religion, appealed to this youth whether what he had said was the truth or not. He replied "How can I say without examining the subject. I must read your books". ~~then~~ The catechist then gave him a copy of the new edition of the Psalms. I am glad of this happy incident & am sure you will rejoice with us."

Such accessions from the heathen are always a matter of rejoicing.

In regard to the condition of our church

Miss. Mag.

I can express an encouraging increase of numbers. Eight were received to the communion of the Church the first Sabbath in Aug. six of whom were members of our Boarding School. Two Educated young men were also received. One of whom is employed in the Govt. Printing office & the other is studying medicine under Dr. Palmer. All of these excepting one girl were baptized in infancy. You will thus see that our ranks are not recruited from the heathen a thing we all do much desire.

In all of the Schools connected with this station including the 35 girls in the Boarding school there are 299 children & youth learning. of whom 191 are boys 108 are girls. 107 the children of Christian parents. 169 of heathen & Rom Catholic parents & 23 come from Mahomedan families. The Schools are in a prosperous condition especially the Girls Boarding School & we trust the seed sown & spring up & bring forth much fruit.

Very Sincerely Yours
J. R. Chandler
over

P. S. It is now Oct. 3d So many others have written of Mr Penfield's death & that of Mr Sundus that I have not mentioned it in my general letter. Nor the departure of Miss Pollock from our circle But our greatly reduced circle & some of us with not very firm health. & the prospect of still further reduction I think demands the prayerful consideration of the Committee.

We have just heard of Miss Pollock having reached the harbor of Galle in improved health & spirits.

We are all anxious to hear of your return & of your health being in a more hopeful state.

Yours
C. R. Blackman

Madura, Sept. 18, 1871.
Rec'd Nov. 20.
Rec'd Dec. 2, '71

Nov. 7.
North Woodstock Conn.

Rev. R. Anderson D.D.

Dear Sir.

Your letter of Nov. 6th was received this evening. & as Mr. Chandler is absent for the Sabbath I reply

We will be in Boston Dv. on Wednesday next Nov. 11th and will need all the time that remains of the week to finish our preparations

We have packed with three of our dear children & expect to take John to Boston with us to aid & see us off

Hoping Mrs. Anderson & yourself are quite well & with kindest regards believe me

Yours truly
E. M. Chandler

Madura Aug 31st 1869

Rev. N. G. Clark D.D.

Dear Sir,

I have delayed somewhat in replying to your question, as to the causes which induced me to come on a mission, I have had many letters to write in relation to the dear absent children, as well as letters to England & America directly for them — I was about ten years old when I was converted, and united with the church in Albion Orleans Co. Western New York — My father was Milton Wm. Hopkins and for many years a deacon in the Pres. Chch at that place and subsequently in Columbus 2d Pres. church Ohio —

He was accustomed to interest his children in the Miss. Herald, and religious newspapers — by having us read aloud to him, and giving us such explanations and illustrations as made the subject intelligible to us

Mr Winslow visited Western New York about the time of an interesting revival & lectured on Missions and many of us received life long impressions from him of the need of laborers in India & Ceylon. I then felt that I should prefer this to any other station in life — These impressions

and desires were afterwards deepened by the departure of Rev. F. D. Ward for India. He preached for us three months previous to his departure — My father said previous to my decision to come but often expressed the wish that "one of his ten children should go to a foreign field" Another direct means of keeping alive the missionary interest in children had when converted was the formation of a Benevolent Society in our Church for the education of a boy in Batticotta Seminary Ceylon. He was selected by Mrs. Hissington, and was the first boy from Batticotta taken to enter the Seminary. He was named after one good Scotch minister "Gilbert Crawford" and we were to raise $20. per annum for his support by self denial in some form — In 1837 we removed from our blessed church home to Ohio and were for several years living more less — meantime we had three years in Granville and while I attended the Female Academy there I decided that I would be a foreign Miss.y but it was not known to my friends. My father had often said he did not approve of young ladies going alone which deterred me from saying much about it — After deciding to accept Mr. Chandler's offer and to go with him wherever the Lord should call us I was more than satisfied to have him tear and say

a call to come here — I have felt it a great privilege, and a blessed work to do what I can to aid him in his work here — While I had a large family of children about me my chief duty was to them, but now in God's Providence we have only one with us — the last of ten — These are awaiting us "over the river" and they are separated from us by the wide ocean —

These precious children have been repeatedly tried for want of a home — Many times have they written "Mamma where shall we go in vacation" and now I cannot tell where the two just arriving there will find a home and hearts capacious enough to permit the dear to meet together even for a week — This is my great cross — from day to day but as I bear it for the Master He supports me, and often I can carry it cheerfully

W.W. There is much to be done here and still we do not yet find a willingness even among the people to have females taught — if the Bible must in any shape be a text Book. I have visited two heathen women of the upper class here who can read & one of these women has often come here to see me — I often go out of a morning with Mr. Chandler to see the little congregations near Madura — and always at such times talk to the women — examine the school children &c — I have a Bible class of adult women Sabbath P.M. in which from 8 — 18 women

study only part of them can read - We have also a female prayer meeting Wed'y from 10 -
attend - We have a Morning Sabbath School after the regular ser-
vice attended by the scholars of the three day schools
one here at the station one at the Line, one mile distant and
another from one of the suburbs East - We often have 60 present
and Mrs Palmer's Day school of Girls also attends -
We had up to May of this year so few pupils in the
Day school & such a lack of good teachers that the boys
and girls were in the same school mornings, & I had the
girls in the afternoon for sewing - But in May we di
vided & gave over the girls to Mrs Palmer & she is doing well
in the school with a young man to aid her -

I now have the Day schools come to me weekly for
review, this occupies three mornings of each week -
My husband is often absent, then I have all his business
to attend and two days of each week "taxed days" for
here duties for the out stations - Then there are always
sick people or some one in the school ailing - For two years
after Miss Smith's arrival there was no doctor and the
responsibility of giving medicine and care to the school
girls was upon me mostly for no young lady could be
pitched to assume this upon first arriving in the work -
We came to Mendima in June 1867 - I had the whole charge of
the Boarding school & girls' day school (of course I only
superintended) giving up five & six hours daily to the schools

left in June 1868 Miss Smith took charge of the school I assumed it again when she left for Madras and retained it three months when she was so far restored to health that she again took charge / I was then busily occupied with preparing our dear Etta & Gertrude for their voyage to our native land - in February we left here and visited the Arcot Mission on their way to Madras - as we needed rest I was much refreshed We arrived at Madras Feb 22d and found the Jaffna party had arrived the 20th - The Ship Robert the 21st and we had a party of 19 for ten days after that 11 till March 27th when the Ship Clarence sailed for London taking all save Mr. Chandler and our little Eddie - You can well imagine with all the cares of housekeeping for such a party, in a strange city, I could not go about much to show the newly arrived friends the various Mission Operations of Madras - I did accompany them to one large school of Caste girls in which were over 150 girls daily studying the Bible with other lessons, this was one of the schools under the superintendence of Mrs. Whyte a widow lady in connexion with the L.M.S. She has 300 pupils in two different schools, with a large corps of Caste young men for teachers, and these Caste schools for girls in which the Bible is taught are very common in Madras - The Zenana work is also going on successfully there and in

creasing daily – I visited one very high family taught by Mrs Andrews – also four Chetty families with the wife of a native pastor – all were very grateful to see me for coming and were profuse in gifts of fruit & flowers &c – after leaving Madras we visited Bangalore & spent two days in learning the working of Miss Austey's system – These two ladies are sisters, and have been in Bangalore four years – They have abundance of means, and high social position, with a vast deal of energy and independence of character – They have five hundred pupils in their several schools – all high caste Canarese girls – They have a tent, and tour in the country about Bangalore to some extent – They are in connexion with the L. M. Society and receive the salary but do not use it for themselves – We were in the same family with these ladies and had every facility for ascertaining their mode of working thus far they have found very little access to the homes of their pupils or to adult heathen women in Bangalore – I have endeavoured to get up a caste girls-school here – Some are ready for it, but wish the Bible left out – & this of course I cannot consent to & they hold back, but we hope the time will soon come when they will permit their daughters to learn the Bible as well as other books – We greatly enjoy having Miss Smith in our family – and it is a pleasure to relate her at any time

She has a good pronunciation in Tamil, and the school is prospering in her hands — She has our fullest cooperation & sympathy, and is one of the bravest & most lovable of women. We are very grateful for the privilege of having her in our family.

I felt much sympathy for Miss Hartley on her arrival as her thoughts & plans had all been concentrated on this school and she must have been disappointed. Still she is energetic and independent, and will doubtless make out a course for herself, when she has Tamil at command —

I have tried in vain for months to find a suitable Bible Reader for Madura but am sorry to say that our people are sadly deficient in willingness to do self-denying work — I still hope to find one ere long — Meanwhile I shall enter every door as far as my strength will permit to render so long an epistle — I had no idea of writing at such length — We heard last week of the safe arrival of the Ship Clarence at Gravesend & look for letters this week from the party — Our plans are often interrupted here by company — but this is to be expected in a central station and in a land where are no hotels — We enjoy much the occasional visits of members of various missions, and doing all in our power to aid them on their journeys —

With Christian regards to Mrs C & yourself

I am My dear Sir

Yours truly Charlotte M Chandler

New Haven. Conn. Dec. 13/71.

Dr. Clark

Dear Sir —

Yours of the 12th inst, was rec'd by sister Jennie yesterday —

She is in real sorrow with the disappointment it brought to her —

We are all more than convinced that the past few months have been a time of hard discipline for Jennie and, that going home to India — would be for her, the "end worth living for," she so earnestly desires —

In regard to the feelings of our parents — I can assure you that

they will coincide with our own.

Many times they have put the matter to us — asking whether we would not go to them; and why we could not work there?

In a letter rec'd from Noanmah last week — dated Madura, Oct. 16/7 the following sentence is contained: "We can give Jennie a home, and how dearly would we love to do it."

It is underscored, as I have written; and, more strongly expressed in other letters we have the same.

The Prudential Committee need, I am sure, feel no hesitancy on this account, though it may be best not to hasten matters.

We are very grateful to you

dear Dr. Clark - for all your interest - and kindness -

If Jennie goes to India, she will most cheerfully, take hold of the work of teaching with, and assisting dear Mamma — and we do sincerely hope you may see fit to send her ere long.

But the Lord has need of her somewhere - and if His Will guides otherwise - we shall try to see all best as He shall direct.

With sincere thanks - for all you said to us last Sabbath - and the longing hope of a "welcome to India" for Jennie - I am, Most truly yours -

Lottie E. Chandler.

(Care Miss Davenport)

Miss Lottie E. Chandler

New Haven, Dec. 13. 1871.

Rec'd Dec. 14

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P.G.

Madura

281 Miss Annie Chandler

New Haven Ct.
Dec. 14 1871.

Dr. Clark.

Dear Sir.

My sister has written you in answer to yours of the 12th, but I cannot forbear sending a line myself.

As you will see by my sister's letter that my parents would be not only willing but glad to have me at home with them, I cannot help hoping that the committee will reverse their decision, and allow me to go as soon as a good opportunity occurs.

and get a check that in whatever way it comes, I may be led to see that it is for the best.

Very truly yours.

Jeannie F. Chandler.

As the days go by, I am more and more convinced in my mind that it would be the best thing for me, and I am very, very anxious to go as soon as possible. Partly because I want to begin some useful work, and partly because I have for so long been staying with my friends here, that I feel as though it were rather an imposition to stay much longer. Thank you for interesting yourself so much in my case.

I hope and pray my earnestly to have a more favorable answer from you very soon.

I have in mind, may as well make my request, I may

Tirupuvanum July 12th. 1860

Rev. R. Anderson D.D.

Dear Sir.

I wrote you on the 1st. of November, last, and was expecting to write again early in May, but a painful abscess appeared about that time, in the palm of my right hand, which prevented me from using my pen for some weeks. We remained nearly four weeks upon the Pulneys, much to our benefit and I can hardly realize that the same length of time has elapsed since our return to our Station, so much have I found to do. Before going to our Mission meeting, the time we took for our visit to the Hills, I had commenced visiting the villages directly around Tirupuvanum, or within four or five miles of it, and this without special reference to there being congregations in them. This work I have again resumed and plan to visit one or more each morning, spending the remainder of the day in studying and duties upon the Compound. My object, now, in a great

measure, is to inspect my field, finding out by a personal visit, which villages seem, on all accounts, to be most deserving of future effort, which hold out the most encouraging features for success hereafter. There is not a little difference in heathen villages, even of the same apparent size, and in the same district. In some, more of the people can read, and there is an air of more general intelligence. I take a catechist with me and unless under some peculiar circumstances, hold a religious meeting. While in no instance having been prevented by the people from reading a portion of the Bible, making an address and engaging in prayer, and almost always a quiet audience, yet in some cases there is more of a spirit of inquiry, more discussion. Some villages are much more hopeful than others and manifest interest in our visits while others give us but little encouragement in making future visits. My congregations have changed but little if any, since last wrote. I still consider some of the

so called congregation as but little better than the same number of men in heathen villages, who have not professed to renounce heathenism. I refer to the congregations in the Tirupuvanum field. Still there is an advantage, in some respects in the nominal connection of these families with us, and I hope yet to report better things concerning all of them. My schools remain about the same. There has been a gain rather than loss in attendance.

I had the pleasure of admitting three persons at our last Communion and baptizing seven children. You are doubtless aware that the Church at the station is the only one in my field. Six of my village schools are near enough to allow the teachers to attend our morning service on the Sabbath, and even those who live at the greatest distances bring some of their scholars with them. I have all the children for an hour after the morning service, spending the time in hearing them recite the catechism, verses from the Bible and hymns. They are also gaining a little in the way of singing, and seem quite fond of it. The Church, here,

are hoping, soon, to have a native pastor, having extended a call to the native pastor at Periaculum, who is desirous of changing his location, ~~a [illegible] [illegible] [illegible]~~. I trust, if they secure a pastor, that the church will support him in part. ~~[illegible] [illegible] [illegible]~~. I have urged this from the beginning. I feel that I am still but "spying out the land", and getting ready for work, so that I can only refer to incidental cases of interest. Upon going to a village, and holding a meeting in the street, in front of one of the better looking houses, we were asked "Why we came to preach to thieves?". All the people in this village, were as we afterwards learned, of the Kullar or thief caste. One of the head men then asked why the padré had so often passed their village, without before calling there. The audience, here, were very attentive. At the close of the prayer, as is my custom, I asked those who could read to come and get a tract or portion of Scripture, but in this whole village but one man could read and he was then absent. We however left

some tracts for him. The next week we were visiting an adjoining village, and noticed among our audience, some from the Khullar village. They had seen me coming and came of their own accord to attend our meeting. Among those who came was the father of the person for whom we had left tracts, the only one in his village who could read. He said that his son had read our books many times over himself, and had also been reading them aloud to many of the people, and he wished, if I came again, to have me give him more books. Three men, from different villages, have been to see me at my house, to ask me to visit their villages, but more especially, I thought, to induce me to establish a school. A request for a school is frequently made upon my visits at new villages, but I have formed no new congregations and therefore organized no school since writing. I have still daily calls for medicine, but require those who live within a few miles of the house, to come at a regular and

appointed hour each day. Having the help of my munshi, at the time and Mrs Chester for an apothecary I usually get through with the patients in an hour or hour and a half. Almost every day a few will come at other times and although I feel that I can not afford too much time for dispensing medicines, yet I find it exceedingly difficult to know where to draw the line and whom to refuse to assist. All chronic cases, except under special circumstances I refer to the Civil Hospital at Madura, but there is a very general and decided aversion on the part of most of the people, to going near the Hospital, and many times persons will leave me, after telling them that I cannot prescribe for such cases, and that they must go to Madura, saying "As master pleases; if master gives medicine then I will take, but if he don't give then I will die". I cannot report any great deeds, yet, in the way of the language but hope I am making progress. I find difficulties but not such as are insurmountable. With kind regards to your family and the officers at the Mission House

With great respect
Very truly Yours Edward Chester

Tirupuvanam July 12, 1860.
Rec'd Oct. 60

Panchayat

Tirupuvanum, South India, Nov. 26th 60

Rev. R. Anderson D.D.

Dear Sir.

My last letter to you was dated July 12th., and will need referring to, for a moment, before I pass to speak of what we have been doing here, the past five months. I said in that, that the Church in this place, the only native Church there is, connected with the Tirupuvanum Station, had extended a call to one of the native pastors. We supposed, at the time my letter was written, that one of the pastors desired to change his location, but since then, it has been decided that he remain where he is, and our church here, is, as before, without a pastor. Though the number of our church members is but small, I still feel that it would be desirable to have a native pastor, and I only wait to find a suitable man for the place, to take the initiatory steps for his ordination. The catechist, who has, for some years past, occupied the position of Station Catechist here, is a man of no mean ability, but there are reasons why it would not be advisable,

at least for the present, to ordain him as pastor over our church. I shall, however, have the matter constantly in view, and be truly glad when the right man can be found. The Native Evangelical Society is willing and ready at once to pay part or the whole of a pastor's salary. Matters remain, in the Station here, much as when I last wrote. I am beginning now to dispense with an interpreter and take the entire Tamil service every other Sabbath, as also one other religious service which is held on Wednesday of each week. The effort, however, is very weak and I have some doubts as to the amount of edification bestowed. I fear it is still to many preaching in a strange tongue. I cannot report anything more favorable in regard to my congregations than I did in my last with the exception of the one at Csaly. Here, the catechist has, I think worked faithfully and the people give proof of it. They have had four meetings each week, in addition to the regular services held on the Sabbath, and these, both the men and women, connected with the congregation attend quite regularly. There has also been

an improvement in that congregation, in the matter of the observance of the Sabbath, though this, in connection with their general renunciation of heathen ceremonies, has caused them no little persecution. A few of the men in this congregation, have requested to be baptized, but I have deemed it best to defer this for the present. The native Christians in Esaly are very poor, and of a low caste, but on neither of these accounts would I labor the less for them. Around Esaly, there are certain villages, where some of the relatives of the native Christians connected with the Mundahasalie station, are living. These my catechist is visiting as often as his time permits. And this reminds me of another instance in my station where I have found relatives of native Christians connected with another station. This is a small village, not far from Tirupuvanum, where some relatives of one of Mr Rendall's congregation are living. On a recent occasion, when the Christians came from their village, to attend a wedding, among their heathen relatives, I found that Christianity was a theme of almost constant conversation. My Station catechist was invited to come and assist them in inducing their heathen friends to renounce idolatry and accept a Christian teacher.

4 Their reply was that they were not ready yet, to become Christians, but they were quite cordial in inviting the catechist to visit them at their houses. This he has done and will continue to do. The schools on our Station are, I think, improving a little, but I have long wished to do more for the teachers. We have had a meeting for the teachers and catechists living within 5 miles of Tirupuvanum, once each week during the past year, but have spent only two hours together. This has given me only time to hear reports of their work for the week, and two lessons, one in the Catechism and one from some part of the New Testament. We commence, this week, a weekly meeting which I trust will be of still greater benefit to the teachers. ~~The plan will be~~ The design is to remain together three hours longer each Wednesday, & this additional time will be occupied with another lesson, for the Catechists especially, from the Bible, and also one for them in the Evidences of Christianity or from a treatise on Theology. The teachers will also have two additional lessons to recite and receive instruction upon, one in Geography and one in Grammar. These last will be with especial reference to preparing the teachers, the better to teach their scholars the same.

Of course other studies can be taken up from time to time, as it is found desirable, and different portions of the Bible studied, but our plan is, to give this regular portion of time, each week, to preparing both Catechists and Teachers more thoroughly for their work. Since I last wrote Mrs Chester has commenced holding a meeting with the women living immediately around our house. Most of these are either church members or have renounced heathenism. A few however are still heathen, but are willing to commit questions in the Catechism and listen to instruction from the Bible. I am almost daily having calls from persons from distant villages, for books. Some ask to have a school established in their village, or ask me to take the school, which may already be in operation, under my care. In all these cases, if the village is not too far distant, I either go and see the school or send one of my catechists there. In some cases I have supplied these heathen schools with a few of our Christian school books and the teachers seem quite willing to use them. There are two heathen schools, the scholars and teachers of which come regularly to our Sabbath service. After the morning sermon

I have an exercise with all the children, hearing them recite five questions in the Catechism, two verses from the Bible and one or more verses of a hymn. All of these the majority of the heathen scholars recite quite creditably. But I long to see a Sabbath School here, like the one in Aintab. The reports of that one have been deeply interesting to me. We have had a distressing death, the past month, upon our Compound. A very bright and promising boy, who worked in our garden, was bitten by a Cobra, and died in two hours. He was very fond of the Sunday school, and by far the best singer we had. The children here, as a general thing, I find, seem to have difficulty in learning our English tunes. The father of this boy attends our church here, regularly and seems interested in the study of the Bible, but the mother is a bigoted heathen. Her friends insisted that if the boy had not taken the missionary's medicine, but had been carried to the heathen temple, and had mumberams or foolish forms of heathen prayers repeated over him that he would have recovered. Two weeks after this sudden death, it

seemed as if God gave them a special lesson to read upon the inefficacy of this mode of cure for the bite of the Cobra- A man whose business was to supply persons with flowers for offerings to idols, and for use at heathen festivals, and who also boasted that he could cure all manner of poisonous bites, by his heathen magic, was himself bitten by a Cobra, in the very village where the heathen mother, of whom I have just spoken resided. Here was a grand opportunity for the trial of munteramus, and it was made every use of. One brahman, one pundahram, (a Saiva devotee) and a Mohammedan priest were busy for two hours, each saying his own munterams and in his own way, but the wretched man died in a little over two hours after he was bitten, and the three munteram sayers, shunk away, without saying another word, to their own houses. Mrs Chester and I are now quite well. Mrs. C. has had one somewhat severe attack of fever, but happily of but short duration. We feel that we have increased reason for gratitude to God for his kind preserving care. With our united regards to your family and our friends at the Mission House Most Resp'y Yours

Edward Chester

Rev. Edward Chester

Tirupuvanum, Nov. 20, 1860.

Rec'd Feb. 4, 1861.

Ack'd March 16, 1861

Tirupuvanum July 4th. 1861

Rev. R. Anderson D. D.

My Dear Sir

My letters to you, from here, heretofore, have been stated ones, such as have been first examined by our local committee and afterwards read before the Mission. This one I write upon my own responsibility although I expect to say nothing, in it, which I would not be willing to read as usual.

Since I first reached Madura, or within a month after, I have most unexpectedly had constant demands from the natives, and many of them our own helpers, or their families, for medical advice and treatment. Every missionary is called to do more or less of this and must needs be, but in my case it has seemed as if I had had more than usual. In my stated letters I have alluded to this medical work and given instances where I thought that I had gained an influence in some quarters, which I would never have obtained independent of it, and I still feel that the loss I have had to sustain, in time for study of the language, has been made up by the increased influence I have gained among the natives, in this district. But while I have been doing all I could for the sick, from whatever quarter or distance they have come, I have tried not to neglect my regular work at the station and among my villages, and I think my intercourse with the people has been more extensive than if I had

had no knowledge of medicine - During the past year and a half I have also been called to give advice in a number of cases of sickness in our Mission families, and have twice been requested to take the responsibility of physician at the time of confinement, in order to prevent the expense and trouble of families moving into Madras, to be under the care of the English physician. But while I at first consented I felt that my experience was not sufficient and declined. It was under the force of these circumstances, and also that I meet very many cases, among the natives, where they cannot go to the Hospital or have a superstition or dread of doing so, so strong as to lead them to die rather than go, and cases a little beyond my present reach, that I begged the Mission, at its last Meeting in May, to allow me to go to Madras for one year, to attend one course of lectures in the Medical college, and visit the Hospitals. My desire for the natives, beyond any thing else in a Medical way is to enable me to operate for cataract, very many cases of which are brought, or come to me. For our Mission I think that in no way I could add to my usefulness more than to be able, in peculiar cases, even when we have a Mission physician on the ground, to take charge in cases of confinement. I have written to Madras, to one of the first physicians, and find that the facilities for medical study, there, are very great, and as he says not surpassed in London. The course of lectures in the M. College and every facility for attending the Hospitals, will be entirely free to me and Mr Hunt has also very

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kindly assured me that he would give us as much of his house as we needed, so that I would have no house rent to pay. In my request to the Mission I asked for one year at Madras, to finish a course of Medical study commenced in America, to enable me not to become Mission physician, but to help the Mission in any way I could till we obtained a physician and after, in case of his sickness, or absence on the Hills, and this at no further expense than the Mission now allow me as Salary and for touring. My wish is only to increase my usefulness. I have not the least desire to cease being a preaching Missionary, and I shall not feel that a year's study at Madras, and the practise I may there obtain in that short time will fit me for the post of Mission physician. "We need a man of the highest talent and the most extended practise." The request comes from me, the Mission hearing all the arguments which I have urged, and granting it as a favor to me and because they hope that greater good may be obtained. When the matter was thought of, the question of Mission physician did come into the discussion but I expressly stated that while I should always feel bound to act in accordance with the vote of the Mission I should withdraw this request if it was the opinion that it would take me from my present work in the Mission or prevent as regular physicians coming from America. Since the sad news has come from America of actual war, and your circular of April speaking of the closest economy I have been led to think whether I had better take advantage of the permission granted and go at once, or not. But your circular states that missionaries are not

likely to be recalled and our going as to add nothing to our appropriations. Then in favor of going at once, the physicians at present in Madras, who can do most to help me, have manifested both to Dr Winslow and Bro. Hunt the kindest feeling in my case and I know not who may be gone before another year. Now Bro. Capron can take charge of Tirupuvanum and reside here, without detriment to his work at N. Madura, but being brought 12 miles nearer to it and, as it is generally thought, positively gaining by it. Bro. Rendall, as Secretary, will communicate to you the vote of the Mission, and you will see that while I am permitted to remain six months, at Madras, I can only remain an additional six months by consent of the Prudential Committee. The term in the Medical College is 8 months and I should greatly desire while there to spend some little time in the Lying in Hospital so that I beg the consent of the P. Committee for the additional six months. We expect to leave here July 16th. so that I may be in Madras at the time the lectures commence in August. I am happy to be able to close my letter with an extract from a note just received from Bro. Rendall and as I presume he would not speak so plainly in his official letter to you I will take the liberty of quoting it. "I am becoming a little reconciled to your going to Madras. The Lord prosper you on your way and in due time restore you to our circle. My judgement approves fully of your decision". Many things, in connection with this step I should be pleased to communicate to you, but I feel that they would come more properly from others than myself. I can only plead my case in view of facts occuring here which seem to me to make it of much importance.

With great respect Very truly Yours
Edward Chester

Tirupuvanum July 4. 1861.
Recd. Sep. 4.
Recd. Sep. 12.
Recd. Sep. 14.

Tirupuvanum S. India May 1st 61

Rev. R. Anderson D.D.

Dear Sir

My last to you was written in November, 1860, and I can hardly realize that six months have passed, since then, so rapidly has the time sped away. The health of Mrs C. & myself, during this half a year, has been uniformly good, and it is only within the past few weeks, when we have been experiencing the extreme heat of the hot season, that we have had even as much of a trial as prickly heat. I have kept no regular record of the weather, but my impression is that the past six months have been unusually cool and pleasant.

Shortly after sending my last letter to you, we entered upon the Plan therein alluded to, of what I may call a day with my helpers. This has been continued to the present time with no abatement of interest. I can certainly say this of myself, and I think I speak the minds of all my catechists and teachers. We meet on Wednesday, at 10 o'clock in the morning, and continue our session, with an intermission of half an hour, until 3 o'clock, and then adjourning to the church, hold a prayer meeting of an hour. This meeting is

also attended by the men and women living near our house and the children of two of our schools. After opening our session with reading by turn a chapter from the Bible, and uniting in prayer, I hear from each teacher a report of the average daily attendance in his school, and what progress the school has made in the prescribed lessons. This is followed by a report from the Catechists of each day's work, for the week past, a summary of which they put in writing and hand to me, and then, the remainder of the time, with the exception of 15 or 20 minutes occupied in the reading of two Essays is devoted to the recitation of lessons. One teacher and one Catechist prepare an Essay each week, upon a subject which I assign, and some of these have been very creditable productions. Our recitations have been as follows; for the teachers, "Larger Catechism", "Gospel of Matthew", "Life of Moses", "Geography" and "Tamil Grammar", and for the Catechists, "Watts on the Mind", "Theological Class Book", "Church History" and a portion of the 2nd. of Corinthians. These are chosen as the lessons which are required at the general examination of all our Mission helpers, in September, or at the examination held in February or March by each Local Committee. Upon trial I found that there was usually time on each Wednesday, for four of the five lessons for the teachers, and three of the four for the Catechists and thus arranged so that each should have a fair share of time. All my helpers, with

the exception of two, who live 16 miles from here, at Esaly, are able to be present on Wednesday, and return to their villages the same day, and amid much of a discouraging nature in the general character of the work, in my station, I cannot but rejoice that I am able to see so much of my fellow workmen, and assist in preparing them for a future of, I trust, greatly enlarged labor and usefulness.

The week of prayer in January we observed by holding a daily prayer meeting of an hour, in the church. Our exercises were of unusual interest and the week was to me a peculiarly pleasant one. Whether it was the particular subjects for prayer, which were assigned, or that those who took part seemed to realize in a special degree the need of the Holy Spirit, I know not, but the week seemed to me more of interest than the week of prayer in 1860.

Another meeting, which we at Tirupuvanum felt it a great privilege to have brought to our Station, was that of our Local Committee, with our helpers, held in February last. There was a good attendance of both Catechists and teachers from the Stations under the care of Mr Rendall, Capron & Burnell, as well as this, and I think that the Brethren were well pleased with the general character of the recitations. But to me

4 the great interest of the meeting centered in the devotional exercises, and the earnest desire which seemed to be felt for the outpouring of the Spirit - Some heard for the first time of the good work which was going on at Malankhnam, and Jesus seemed to be indeed "passing by". We had a prayer meeting of 3/4 of an hour at sunrise, and then again at 5 o'clock in the afternoon, and there was not a little earnest pleading at these pleasant hours. At our Communion Season Pastor Williams took part with Mr. Capron and added not a little to the interest of the occasion.

My village work continues the same as when I last wrote - I should be only too happy to report decided progress in any of my Congregations, but this I can not now do. Two or three men have returned from Ceylon, where they have been working upon a coffee plantation, for nearly two years. This is a far pleasanter feature than to lose any by removal, and in this case the appearance of the men pleases me and I trust they will be a help in the congregation - In Esaly one of the men whom I reported as desiring baptism, but who I thought needed to wait, has given sad evidence of a want of firmness, having joined the heathen of a neighboring village, in some idolatrous service. This case however is less of a trial to me from the fact that I never felt real confidence

in the man. The members of the congregation, during the past six months, have improved, I think, in their knowledge of the Scriptures and their regularity in attending the various religious meetings held on the Sabbath and during the week.

I have had two public examinations of all the schools in the station, district since last November. These schools, or the majority of the scholars, come to our Sabbath service in the morning, and after the sermon remain with me an hour to recite verses from the Scriptures and the Catechism, with a few verses of a hymn, which they have committed during the week. At the examinations, which have also been held at the church, I have occupied most of a day, and principally in hearing recitations in Reading, Spelling, Arithmetic, Grammar and Geography. Quite a number of the parents and friends of the children have been present at these examinations and have seemed not a little pleased.

I feared for a time that some of my schools would lose all the heathen scholars, who attend. A little boy, in Madura the son of a weaver ~~in Madura~~ there, who had been treated in the most cruel manner by his step mother, a heathen woman, being burnt, as a punishment, on both arms with a hot iron, ran to the residence of the Roman Catholic priest. ~~in Madura~~. He put ointment upon the boy's arm and gave him food to eat, as he seemed almost starving. In the evening when the father came to claim the child he refused to leave the priest, feeling that he was decidedly better off with him than with his cruel step mother. The following morning a large crowd of the weaver caste, with as many more spectators of other castes gathered around the priest's house and threatened his life: He however sent ~~[illegible]~~ for the magistrate

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who came at once and with the aid of the police dispersed the crowd. The whole case being placed in the hands of the head men in this particular caste the great cruelty the boy had been subjected to was brought to light, and the facts circulated in a printed proclamation. During the few days of this trouble a little girl was playing in the street, and either on account of a sudden fright or from being constitutionally subject to the disease, was seized with a fit. The friends of the child coming out from their house saw a man connected with the Roman Catholics passing near the child and immediately spread the report that the man had sprinkled magic powder upon the child for the purpose of making it become a christian and thus take it to the Priest. So did this report spread, and such power did it have that for days not a heathen child was allowed to go out side of their houses. Beyond the limits of Madura for miles and miles nothing else was talked about. Report multiplied the children to seventeen and that these were forcibly seized by the priest. It has sailed to me for a time, the largest heathen village in my station district. The name of this village is Tiruparchetti. It is six miles from our house on the direct road to Ramnad. The people there are principally of the Vellarlar caste, and are most of them cultivators and in very good circumstances. I have found no village where so large a proportion of the men can read. I found here a school of 50 scholars and that they had had a good school for many years. Before the disturbance at Madura I had had two meetings with the people, attended by a large number of the principal men and succeeded in interesting them so much in the matter of building a new school house, in place of the cow shed they had been using for years, that they raised by subscription

nearly one hundred rupees and had torn down the old school house and had the walls of the new house nearly finished. When the report of which I have spoken came from Madura, the head men hid themselves, upon my visiting the village and I soon found that so prejudiced had the people become, that it was useless for the present to attempt to advise them any longer in the matter of the school. The report seemed to be in every ones mouth that my sole object in visiting their village and taking an interest in their school was to make them all of one caste and one religion. The women seem possessed with the idea that I had come to sprinkle magic powder upon their children and carry them away from the village.

My hope had been to introduce our christian books into this school and my intention was to let one of my catechists spend an hour or two there every day, and use the new school house, myself, upon visiting the village, as a preaching place.

My disappointment in this case has been partly made up by meeting with a heathen man in a village but a short distance from Tirapparchetti, who has shown a decided interest in our work. Knowing my desire to have a Catechist permanently located in this district, to visit several large villages, he consented to build a house for him on his own land and with but a help from me of Two and a half dollars with which to buy some of the rafters. His father and a number of his relatives are also favorably disposed towards our work, though still heathen. They are willing however to meet regularly and receive instruction in regard to the truths of the Bible. The house, I am happy to say has been commenced, and of generous dimensions

My medicale work still gives me a large amount of care and occupies much of my time. I often wish that I could limit the number calling for medicine or the district from which they have to come to me, but where or how to draw a line I have not, as yet, found out. It helps me in my work in general, to give up as much of my time, as I am called to do in caring for the sick, but I find my hours for study often greatly encroached upon.

The great annual feast at Madura, was attended this year by an unusually large number of people. For days before, the road passing our house was thronged with people. After the feast was over and the people were returning I stationed my Catechists in various public roads, with tracts and portions of the Scriptures. My direction was to give to none but those who could read and I think my wish was carried out. Nearly two thousand tracts were distributed and I do not think that one in thirty if not to say fifty could read. Persons came to this heathen feast from a distance of more than 300 miles and very many passed our house who had walked more than 60 miles. I think that the people, as a general thing, are more than usually willing to receive and read our religious books. My Catechists found this particularly the case when they were distributing tracts at the time of the annual car drawing, here, in April. But however favorably the people may feel and speak in regard to Christianity it seems with them an utter impossibility to give up their long established ways of heathenism. It is indeed a matter of life and death with many. We can only look, and long and pray. With our kind regards to our friends at the Mission House Very Respectfully Yours

Edward Chester

Tirupuvanam May 1, 1861.
Rec'd Aug. 4
Ans'd Oct. 23 1861.

Royapuram, Madras, Nov. 25th. 1861

Rev. R. Anderson D.D.

My Dear Brother

I should have written to you, by this mail, had I not received your kind letter of Sept. 11th. as November is one of the months for my Station letter; but I feel very glad that your letter has come beforehand, as I can omit some matters, which will now be quite unnecessary, and add a number of interesting items, which I should have thought best to defer till hearing from you.

It is a matter of much satisfaction to me that I am permitted to remain through the year, at Madras, so exceedingly favorable are the opportunities, which I am having, for prosecuting my medical studies; and your letter also gives information on another point which will set my mind far more at ease than it has been since I have been in Madras. I refer to the case of Dr. Green. At the mission meeting on the Hills, in May last, when I first presented my request for the privilege of a year's leave from my Station, to visit Madras, and complete my medical studies, I was not a little surprised to see the turn which the discussion took. The brethren, in the kindest manner, expressed their confidence in my medical ability, just as it was, and without a visit to Madras, and their willingness, if it were then positively known that Dr. G. could not join our Mission (his health, then, was the only thing which it was feared would prevent) to vote for me as the Mission physician. But there came out also, in the discussion, what had never

occurred to me, that the very fact of this matter having been brought up before our Mission might, when reaching Dr G's ears, cause him to feel that there was no further necessity for his keeping the Madura field in view. Upon hearing this supposition expressed, I at once stated, that, great as I should consider the privilege of a year's study in Madras, and much as I would prize it, that I would at once withdraw my request if the Mission felt that the result would be to lose Dr. G. to our Mission. I need not enlarge. You know the action of the Mission as given in Mr. Rendall's letter of July 4th. and that therefore it was considered best that I should go, but till the moment I read your letter I felt greatly troubled lest I should stand in the way of our gaining, what we so much need, an experienced and able Mission Physician.

But with this measure of relief, I can not tell you how truly I grieve that we are to lose Dr. Green. With the facts of the May Mission meeting before me, and those of your letter, it seems probable that for a time, at least, I shall be called upon to act as the physician of our Mission. I cannot refuse, because I could only be happy in my missionary work, as I obeyed, to the extent of my ability, any call, which our Mission made upon me, to go anywhere, to do or be anything, to take any cross, for our blessed Master. But oh my

weakness and inadequacy for the post, a work of the highest importance and responsibility, and demanding talent, skill, and ability of the most exalted order. Do try and find a man as near to Dr Green as you can and let me go back to my work at Tirupuvanum, helping the thousands of the poor sick ones in that great waste, and so, and in any other way, I can, relieving the cares and duties of the Mission physician at Madura -

From the first moment of my reaching Madras, I have been met with the most marked kindness - I do not refer here to my home with Mr Hunt, for it would be needless to say that we received from him and his kind wife the warmest welcome. I refer to my intercourse with the Principal and Professors of the Medical College and the Surgeons and Assistants in the various Hospitals and Infirmaries. I was just in time for the commencement of the Lectures in the College, and I have been greatly pleased with the course, thus far, and in them alone, quite paid for coming to Madras. The course by Dr Blacklock, on the Practise of Medicine, has been one of peculiar value, as bearing upon the diseases of India, or the type which our home diseases take on, here in India

Dr. Blacklock is Superintending Surgeon of the Madras General (European) Hospital, a post of no little honor, and which he has gained by years of service, for the Government, here in India. He is a man of great ability and thorough practical knowledge of his profession and yet with a warm Christian heart. From my first visit to him he has treated me as a brother, taking every opportunity, when he sees me, to assist me in my studies, explaining points of difficulty or peculiarities of practice as occurring in his lectures or in the wards of the Hospital, giving me the free use of his library, every facility in visiting the Hospital, and insisting that I shall take my noon meal at his house, which is quite near the College. All this gives me new reason for gratitude to our kind Heavenly Father, who has ever made my path a bright and joyous one. I needed some one to direct my studies but little expected to meet such a friend and brother. From all the books I have yet had time to read, or the medical lectures I attended in New York, I never had the great principles of the Practice of Medicine so clearly presented or given in a way which so vividly and entirely carried conviction of their truth, and at the same time made it so easy a matter to remember and have ready for future use, as in the Lectures of the past four months from Dr. Blacklock, together with the few moments before and after almost every lecture which he has kindly spent in conversation or answers to questions I have put to him. All the lectures have been good, quite equal, I think to those I heard in New York, but you can see why the

subject upon which Dr. Blacklock has been lecturing should be peculiarly valuable to a new comer to a tropical climate. From the experience of the past few months it is my firm conviction that it would be time and money well spent in allowing every Mission physician, when first sent out, to spend a year in the Government Hospital of the largest city near his field of future labors. He could there be gaining the language he must eventually speak, while seeing, as he could no wheres else, than in a Hospital, the effect of the climate upon the more common diseases of the country.

It has been a good thing for me, that it is a part of the duties of the Students in the Medical College, to attend regularly, every morning at the General Hospital, Eye Infirmary or Lying In Hospital, while the attending Surgeons are visiting the wards. This has been of far more service than a simple morning visit either alone or with the Surgeon. As it is now the Surgeon in the surgical wards and Dr Blacklock in the medical wards of the General Hospital, as well as Dr Shaw, at the Eye Infirmary have each of them a class of students with them, as they make their morning visit, and occupy from one to two hours in true clinical instruction. Every new case, which is admitted into the Hospital, must be taken by some one of the students, in turn, and after a careful examination, he reads his prepared statement, before the Professor and Class. This, of course, is commented up and corrected if it needs it. I am quite willing to admit that my knowledge of Medicine and Surgery has not been of so high an order that I could not profit by these clinical instructions. Each student remains two months

with each of the Professors, in this Clinical Class. The visit at the Hospital is from half past six in the morning till eight or half past eight. In the College there is one lecture before noon, and four in the afternoon. These will be concluded in March. Thus far I have spent two months in the Native Hospital, and two months in the Surgical wards of the General (European) Hospital. My next two months I hope to spend with Dr Blacklock, in the medical wards of the General Hospital, then a month in the Eye Infirmary and after this, three, four or five months, according to circumstances, in the Lying In Hospital. I hope however that I shall find that three months will be enough, so that I can spend my two last months in the General Hospital.

But I must say a word about my Sabbath work, though a single point in your letter remains unanswered. Your suggestion in regard to the one or two hundred dollars, Mr. Tia, was very kind, but as I made the proposition to our Mission to bear all expenses beyond my salary myself, I shall try and do so. The advantages of the College and Hospital are entirely free to me. I have had nothing to pay for subjects for dissection, and even the case of dissecting instruments, I have been using, was lent to me, from those belonging to the College. A few medical books I expected to have to buy. The expense of living, here in Madras, is more than it is in Madura, but no more for me than for Bretn. Winslow and Hunt. House rent, you know, is not an extra matter, as by the kindness of Mr & Mrs Hunt we are keeping house in part of their very pleasantly situated bungalow.

I was glad to find, upon arriving at Madras, the same work to employ me on the Sabbath, as I had in Tirupparanum.

The attendance of the children, on the Sabbath, in Royapuram is about the same as we had in Tirupuvanum, but more adults attend here, than with us. I take turns with the Catechist, in preaching, as I did in T. preaching every other Sabbath but the work I enjoy the most is with the children. There is a Sunday School for an hour, before our regular service, and then I spend a half hour or more, with the children after the sermon. This last time is for repeating hymns and singing, and the children thoroughly enjoy it. In the hymns or native lyrics where all the children have the words well committed, there is no difficulty in the matter of the tune. They sing with all their heart as well as lungs and quite carry me back to our American Sunday Schools, when the Superintendents and teachers have learned the value of Singing as a part of the machinery of a wide awake, cheerful and happy Sunday School.

At our last Communion, the first Sabbath in October, we had a peculiarly interesting season, the memory of which will ever be to me a pleasant one. Two families, the heads of which had been Roman Catholics, presented themselves, parents and children, to leave for ever all other forms of faith and worship, and to be hereafter of us and with us. Five adults, in addition to a young man, one of the village school teachers, united with the church on profession, and at their own request were re-baptized. These kneeling in a row, and side by side, nine of their children, with two others, too young to kneel, but held in their mothers' arms, kneeling to receive the sacred rite of baptism, presented a scene, which would have rejoiced the heart of God's people, even if witnessed in a Christian land. But here in a heathen land, with the dark back ground of heathenism,

8 Mohammedanism, and the Romish Church, the simple yet sublime rites, which the followers of the Redeemer, in every land, observe in obedience to and memory of their Lord and Master, stand forth in beautiful and effulgent prominence - Jesus is in the midst of this little group of his disciples; the beams of the Sun of Righteousness illumine the place; and the Lamb is the light thereof - //

I have been with Mr Hunt to the school and preaching house where he most often holds a meeting with the heathen, but I found the company, which assemble there, many of whom are high caste men and very bigoted heathen, so fond of discussion, and so ready to ridicule my limited amount of Tamil, that I at once chose a more humble and to me far more interesting audience for a Sabbath afternoon service // I have been for the past three months, each Sabbath afternoon to the Leper Hospital, about a mile from Royapuram - Rev. Mr Bilderbeck, of the Church Mission, visits this Hospital and conversed upon religious subjects with the inmates, more especially at the bed side, when any are very sick, but has never conducted a regular Sabbath Service. His duties in his church in Black Town prevent it - But I have found the poor lepers most glad to have a meeting and very regular in their attendance. About twelve of them, and of the number, one woman, can read quite well. They have asked me for spelling books and are now trying to learn to read. Six of them can now repeat every question in the small Catechism which we use in our schools, in Madura - I have also found out that they too love to sing and we have two or three native lyrics, each Sabbath - Four or five who understand English quite well, who are in fact East Indians, come regularly to the service - Poor creatures, some have not a finger on either hand and can with difficulty turn the pages, as we read together by turn a chapter from the New Testament. Some have no toes and can with difficulty walk about; even in the Hospital, and very many have one or both of their eyes affected by the disease; But all this is but the body, the poor frail body - Within this casket, weak and imperfect, valueless and unsightly as it may seem, there is a gem of priceless worth! Poor lepers, if I may see but one from your number, among the company of the redeemed, in the land of bliss, washed in the blood of Christ and led to apply to Him for cleansing by means of any word I may have read or spoken, how shall rejoice that I was permitted to make this visit to Madras. With kind regards to your family Most resp.ly Yours Edward Chester

Royapuram, Nov. 25, 1861.
Recd. Jan. 27, 1862.
Ans. Feb. 12.

Madras December 11th. 1861

Rev. R. Anderson D.D.

My Dear Friend

I wrote to you, at some length, by the last mail, of Nov. 27th. and only write so soon again because the matter of Mission Physician for our Madura Mission seems to be one demanding more notice than I gave it in my last. The time between the reception of your letter of Sept. 11th. and the closing of the mail from here, gave me but little time for thought, on the subject, and no opportunity of hearing from any of our Mission.

As there has been no actual vote on the subject, and in fact no business meeting of the Mission, since the fact of our having lost Dr Green was known, it may seem premature for me to even allude to my being called to the post we hoped he would occupy. But as it takes letters so long to pass from here to America, and the matter is one of so much importance I know that I will be excused for speaking of the probability there is of the Mission offering me the position. But even before any action is taken in the matter, I wish that you, as well as our Mission, should know just the way in which this whole subject appears to me. And first I will repeat that I desire to act, to the extent of my ability, in my Mission work according to the wishes and directions of the Mission, even though I may thereby

be called to sacrifice, in a degree, personal feelings and preferences. Yet as an individual member of the Mission I know that I will be permitted to give my opinion and cast my vote in this matter. Let me then state to you, very briefly, what I shall write to our Mission, for its consideration at the January Meeting.

And first, I ~~am~~ ~~hardly~~ think that even after my year in Madras is completed, I will not be properly fitted for the position of Mission Physician. I know that a number in the Mission think differently and would have accepted me without a year's further study, but I can form a more correct opinion in this point than others for me.

Again I think that there are those in the Mission, who would prefer a man, who had practised in America, a graduate of one of our Medical Colleges, and especially that in after years, the whole Mission would unite more fully in such a man.

And still more the claims of my station, Tirupuvanum come up with great force. Mr Capron is now supplying it, but his house will probably be ready to occupy by the time we return from Madras, and who is there to occupy this field? It has already been a disadvantage to it that so many have had charge of it for a little time and then left it, and that it has been for so long a time, at successive periods, without any resident missionary. A new missionary would ~~hardly~~ not have even the acquaintance with the station district, which I have, even if one could be on the ground, at once, to take charge of it. If it were a settled fact that our Madura Mission could not have another man, either a physician or a missionary, for some years, then I would yield the

point, as a matter of necessity, and ask the Mission to allow me to superintend the Tirupuvanum district, while acting as Mission physician, at least until another missionary could be sent. But the fact that Dr Green was to be sent to Madura shows that the Prudential Committee had determined upon allowing an outlay sufficient to afford us a man beyond our present force. And can not a physician be procured at a cost of a little more effort than would give us a new missionary? It has occurred to me, that in the past efforts to secure our Mission a physician, the vicinity of Boston has been looked over more than New York or Philadelphia, where you know are some of our largest Medical Colleges and I have taken the liberty to write to a Dr A. N. Fisher, of New York city, a graduate of George Post's class, on the subject. I know that Dr. Post had a good opinion of Dr Fisher, and he was one of his pupils. I am not at all certain that Dr. Fisher would accept the post, if it were offered to him, but I have written him fully as to the position of our Mission and what the work and the privileges will be. I also told him that he would have to correspond with you, should he think favorably of the matter. I have likewise written to Dr Post, speaking of my letter to Dr. Fisher, and urging him to interest himself in securing a physician for us. I am aware that in

Madras, Dec. 11, 1861.

Recd at Bd. Jan. 7, 1862.

Thos. Hall & Sons.

Physician

Madura

Corr. 20/62.

doing ~~in~~ even this much I have acted entirely upon my own responsibility and yet it will at most result only in opening a correspondence with you on the subject, and perhaps may make you acquainted with men, who if not needed in Madura, could serve the Board in other fields.

At least I should not have felt at ease, in my own mind, without communicating with you, in the greatest freedom, on the point of a physician for our Mission, and this before the time comes for me to return to Madura. The meeting of the Mission, in January, will undoubtedly make you more fully acquainted with the views of the brethren on the subject. That we most urgently need a man for the post, and the best man we can possibly secure, is the conviction of every member of our Mission. Notwithstanding the great kindness of the English Surgeon at Madura, Dr Wilson, we have suffered much inconvenience from the need of our own Physician, who could visit the various stations and the previous whole families moving into Madura and keeping the Missionary away from his station for weeks at a time. The post is a most responsible one, and yet one which any physician in America might be proud and rejoice to occupy. There is untold work to be done in the City of Madura, both for the energies and skill of the physician and surgeon and those of the christian laborer. It needs a strong man, a great man, a man of a large soul and warm heart, and this no less as respects his profession as a physician of the body, than as steward of immortal souls. That Madura may have such a man is my constant prayer. My kind regards to your family and our friends at the Mission House.

Most resp^ly Yours Edward Chester

Madras February 14th. 1862

Rev. R. Anderson D.D.

My dear friend

I wrote you on Nov. 27th. in answer to yours of Sept. 21st. and then again on Dec. 14th. Since sending those letters I have attended our January Mission meeting, which was held at Mélur and as the matter of Physician for our Mission was discussed at some length, I feel constrained to write you.

It might have been well to have written you by the last mail, but I did not feel quite prepared to do so. I attended the meeting, more than anything else for the purpose of stating my views in the matter of Mission Physician, and did so much as in my last to you. But though I urged upon the Mission the choice of Dr Lord, and that they should request the Prudential Committee to send him, or some other physician from America, they passed a vote inviting me to enter upon the duties of Physician, at Madura, upon my return from Madras.

I am aware that if I had no intention of accepting such an invitation, that it was my duty to inform the Mission at that time, or at least at some subsequent business meeting, and that you should be made acquainted with such a fact though our Secretary. Still as I am writing a private letter and as it may be desirable that the facts in the matter should be known at once, I do not wait for our June meeting, before communicating them to you.

I went to our Meeting firmly expecting that I could convince our Mission that they ought not to call me to the post of Miss. Physician, and I can only account for my not having positively declined to serve, from the surprise it was to me to find the vote thus given. When this business came up near the close of our Meeting and as it had occupied some time I felt a sensitiveness about causing further delay.

I have made the matter of being Physician of our Mission the subject of constant thought for the past few months but more especially since our meeting, and I cannot overcome

the objections to doing so, which have arisen from the first time the subject was suggested. Not to touch upon minor objections there are two which I cannot set aside.

First. I know that I am not qualified for the post I refer, here, to my knowledge of the practise of medicine, surgery &c. and to my experience in direct practise up to this time.

Second. I am convinced that though I were ever so well fitted for the post, as far as knowledge of medicine and skill in practise goes, that my holding it would not be acceptable to our entire Mission — I am grateful to the members of our mission, who have thus called me to a place, which I would feel it an honor to fill; and complimented by the kind opinion their vote has manifested of my ability in medical matters, and it is their very kindness, which makes me the more unwilling to deceive them.

as if I have worked as hard, since I have been in Madras, each day, more and more, how far short I come of suitable preparation for the post. It may occur to you, just at this point, that should I have an additional year, in Madras, for prosecuting medical studies, that then I would feel more confidence in myself. But the experience of the past six months of the climate of Madras convinces me that I could not work here for two years, as I ought, to fit myself for the post in Madura, without great danger of injuring my health.

If my first objection is of any weight the second need not be dwelt upon, still it must be granted that I am in a position to be influenced by this more than any one else, and to feel it as no one else could.

I am fully aware how much trouble might be saved to yourself and the Prudential Committee if the arrangement proposed by the late vote of our Mission could be carried out, and well aware how greatly we need a Mission physician, at once, and would rejoice if I were able to accept the invitation, which has been kindly tendered me. But I shall be forced to decline and shall give notice to this effect at our next Mission meeting, apologizing for not having done so before the close of our last Meeting.

If you feel inclined to censure me for having asked permission of the Mission to come to Madras at all I can only plead, in extenuation, that I did not ask the favor on the ground of being the Mission physician, and that my coming has been no additional expense to the Mission. It is the experience I have gained by coming, which has convinced me how improper it would be for me to accept the office which has been tendered me. It has not been lost time. It will not be lost to me or lost to my Mission work. It will save me much time, in future, in deciding, at once, upon cases of the sick, among the natives, which will doubtless, as before, be brought to me when at my station, or in my visits to the villages. I know now as I could not before, that there are hundreds of cases where medicine is not of the slightest avail and would only be wasted if given at all. The favor was granted by the Mission as a favor to me, whatever the motive was in doing so and I think I can prove, hereafter that it was not unwise to grant it.

The lectures in the Medical College close about the 27th. of March and we will try land leave here immediately after. This will make our stay, in Madras, 8 months, of which 20 days I have spent in our own district, in attending our Mission meeting &c.

In our Mission meeting I was not the only one who advocated the sending a request for Dr. Lord. Mr Noyes and others spoke of their being entirely satisfied with him, and the feeling of the Mission in voting as they did seemed to be rather that the Prudential Committee would feel that they needed the services of Dr. L. as much as Madura, and that it was unlikely, in the present state of trouble in our country, that any one could be sent. I think that one brother, in speaking on the subject, remarked that a "bird in the hand was worth two in the bush" but however true this may be in theory, it will not apply in our case.

Regretting that I am compelled to come to the decision announced in this letter and trusting that I may at least have the credit of acting honestly in this most important matter

Believe me

Most Respectfully Yours

Edward Chester

Madras Feb. 14. 1862.

Rec'd April 4

Ans'd April 12.

Madras March 13th. 1862

Rev. R. Anderson D.D.

My dear Sir

Not to repeat what I have noted, in regard to Mr Hunt, in mine of this date, to Mr Gordon, which you will kindly read, I will only add that my remaining in Madras, after the close of the Medical lectures, will of course be referred to our Mission. Mr Hunt has not been well since our first arrival here in August, but was not kept from his office until a few weeks, perhaps six, before he left for Palmanair. Doctor Arquhart has for a year or more been urging him to leave his business for a few months but Mr Hunt has not been willing. I think he only needs entire rest, for a few months, in such a climate as the Pulneys, to quite invigorate him. The extra labor and care, which devolves on me, I undertake most cheerfully, not alone for the love I have for our brother, but because I feel that our Madura Mission, to say nothing of Jaffna can ill afford to lose the <u>active</u> services of Mr Hunt, which he can only give in a state of health.

I am still attending the Hospitals early in the morning, the Lying in Hospital every other night, and the Medical Lectures from 1 to 5 P.M. From 9 to 1 P.M and from 5 to 6 P.M I give to Mr Hunt's office. I wrote you at some length; by mail before last, in regard

to the subject of Mission Physician, and while it is still a source of regret to me, that I felt compelled to write as I did, I have seen no reason to change my mind - With kind regards to your family

Very resp^y Yours

Edward Chester

Madras March 13. 1862.

Rec'd. May 5.

Ack'd Jan 2, 1863

Nur Hum^s

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Madura Nov. 20th. 1862

Rev. R. Anderson D.D.

My dear Sir

It is now more than two months since I have returned to Madura from Madras, but so incessantly have I been employed, in connection with medical duties for our Mission, that much though I have wished to write to you I have not found the opportunity.

But there is a single point upon which I feel it my imperative duty to write, without further delay; and so set aside other matters, which are pressing, to attend to it. I wrote you in Feb. 1861, stating that I felt compelled to decline the post of Mission Physician, which had been kindly tendered to me, by our Mission. The receipt of this communication is noted in one of your letters to our Secretary, but no further allusion made to it.

It is now ten months since I wrote the letter, and the subject of acting as Mission Physician has been constantly in my thoughts, while for more than two I have been occupied in attending to the duties of the post. But my feelings have not changed, and I have had no reason to alter the opinion I then formed;

Madras March 13. 1862.

while a positive trial of the work only more fully convinces me that I cannot conscientiously consent to act as Mission Physician -

I feel, even more than when I wrote in February, that I have not the ability to fill the post, and that in accepting the position or even serving temporarily, I am acting contrary to my conviction, and standing in the way of the place being properly supplied -

It is under these circumstances that with all the desire I have to serve God in this heathen land, a desire gaining in strength the longer I remain, and with all my wish to serve our Mission, in any way I can, and willingness, if I know my own heart, to serve it at any sacrifice of mere bodily ease or comfort, that I cannot accept the post of Mission Physician

It is under these circumstances that if the question must be between my accepting it or resigning my situation in the employ of the American Board and returning to America, I fear that I should be forced to do the latter.

I have many things which I should be glad to say in connection with this subject, and in regard to the great importance of the work devolving upon a Physician for the Madura Mission, but I know that you would consider this as more properly coming from others than myself

I am, dear Sir

Most Respectfully Yours

Edward Chester

Madura, S. India June 11th 63

I entirely concur in the recommendation of the Madura Mission, at its last Meeting, in May, in regard to Mr Taylor's visit to America.

I urged him, two years ago, to ask permission, and believe that both he and the Mission would have been gainers, had he done so

Every year's additional residence in this country, convinces me that our Mission would be stronger, if each missionary were allowed, except under very peculiar circumstances, to visit America after a residence here of 15 years.

Edward Chester
Physician (Acting)
American Madura Mission

Madura, September 14th 1863

Rev. R. Anderson D.D.

Rev. and Dear Sir.

I shall seem very remiss in the matter of writing to you, for the past year or more, and the more so as my last stated letter has, I know, failed to reach you. With many matters of interest to communicate, and with no lack of interest, myself, in the work which has been committed to my hands, I have found it difficult to write in such a way as not to seem to be treading on the ground which belonged to others.

I wrote a letter at some length after my return from Madras, speaking of the work in Royapuram, and that in connection with our Press and agency, there, but after allowing it to lie in my drawer over a mail or two, and then rereading it, I feared that my motives in writing it might be misunderstood, and so destroyed it.

And I am now under the same restraint, in speaking of the work, which I find there is to be done by the physician of our Mission. I had an interest in it from the first moment I became acquainted with our Madura field, and saw how large a door of usefulness was opened to any one who had charge of our medical work. And the experience of the past year has done nothing to lessen the importance of the work, in my estimation.

But with the fact that I am occupying this post but temporarily, and am to be relieved almost as soon as this letter

reaches you, I know that it would seem out of place to give my views of what is yet needed, in connection with the Medical work, in our Mission, to make it a means of still greater usefulness. I know that my views, on this point differ from some, in the Mission and perhaps they will not accord with those of Dr. Lord.

The past season, on the Pulney Hills, was less favorable than usual, from the large amount of rain, but for the year past the health of our families has been about as usual

In the Dispensary, here in Madura, the work continues much the same from month to month. The attendance varies a little from time to time, on account of special feasts, peculiarly unhealthy seasons &c. but there is seldom a morning when we have not a good audience at our opening religious services.

Our plan is to read a portion of Scripture, perhaps, also, a short tract, and then close with a brief address and prayer. Those who are not present at these opening services, unless there be some case of special importance, do not receive medicine on that morning. This plan secures great regularity and makes the religious exercises the more important.

To each new patient we give a number, and this is written upon the first page of a four page tract, containing, in addition to a brief notice of the rules of the Dispensary, the ten commandments, the Lord's prayer, and a carefully prepared summary of the gospel. This tract they must keep carefully and bring each time they come to the Dispensary. I doubt not but that this tract has been read by many more than attend our morning meetings. It has been carried to scores of villages, and naturally

excites an interest among all the families and friends of those who receive it.

Our morning audiences have been made up of all castes, and all religions which we find here in Madura, Hindoos, Mohammedans, Roman Catholics as well as Christians, may be seen together almost every day, and not only Brahmin men but Brahmin women are often present.

And there is no distinction or preference shown in dispensing medicines, though we allow each, as they come, to sit where they please. Each one, on coming, is given a number, and in this order, each one is served, whether high or low caste, rich or poor.

We have not sold medicine, since I have had charge of the Dispensary, although in the brief rules, of which I have already spoken, in connection with our tract, and which are read each morning, we invite those who have the ability, to contribute towards the purchase of medicine for the poor. Not more than eight have thus contributed, during the past year, and the amount is less than three dollars.

I could draw off from our Dispensary books the various classes of diseases we have treated, the sex, age, caste &c of the patients, but you would doubtless deem it unnecessary. There have been treated, in our Dispensary, from the month of January 1863, to the close of August 1863, a period of 8 months, 5300 patients. Of these, 1620 were new cases.

The great majority of those, who attend the Dispensary, are out patients, neither eating or sleeping on the premises. We have, however, comfortable accommodations for several families, of which, from time to time, the families of our native Christians, living out of Madura, avail themselves. In all cases, those who remain on

4 the premises, provide for their own food, as we have no provision, in our present arrangements, to meet this expense. This is thoroughly understood by the natives, before coming to Madura to receive Medical aid.

Our native dresser, Henry T. Cheesman, continues to render valuable aid in the Dispensary, and has performed his work regularly and faithfully. When called to the out Stations, as I am from time to time, he goes on with the Dispensary work, as usual.

I find at every outstation the same opportunity to conduct a religious service with the sick. At Battegundu, where I had occasion to be for a week or more, twenty or thirty came, each morning, of whom a large number were Brahmins. And in these audiences, as invariably as at the Dispensary, there is perfect order and freedom from all cavil and discussion, as long as you may see fit to prolong the service. In the villages, one is not always so sure of an uninterrupted meeting with the people.

And this reminds me to speak of the pleasure I have had in connection with a very brief participation in our Itinerating work. Of ten days, in the tent, three were spent with Mr Webb, in a district twelve miles N.W. of Dindigul, and seven, in a part of our field 20 miles South of Madura, and bordering on the Tirumungalum and Tirupuvanum districts. I know not, yet, what plan will be adopted to acquaint you with the particulars of this work, among the heathen, but if a brief of the Journal is sent to you, you will have the particulars of the last encampment.

As I look forward to my return, to Tirupuvanum, this seems to be the kind of work in which I shall have most to do, a work by means of which alone the mass of the people can be reached. The plan of itinerating adopted by our Mission, has much in it that is both effective and profitable and pleasant.

The going out, two by two, among the heathen; the daily meetings of prayer, with the native helpers, who accompany us to the villages; the becoming better acquainted with the waste places of our Mission district; the sight of those, who we felt sure were listening, for almost the first time to the gospel message; and the hope that the seed scattered would yet spring up and bring forth abundant fruit, all throw a special interest around the work

I have been pleased to find that there are 23 villages around Madura, to any one of which I can go in the morning, and conduct a short service, among the heathen, and return in time for the opening of our Dispensary. Even in those where there is a congregation of Christians, and a catechist, by going out in some public place in the village, and beginning to talk with one or two, who may be standing by, a goodly number of the heathen will be almost sure to gather.

Among other pleasant labors, in which I have been permitted to participate, from time to time, with other of my brethren, one has been the taking part, with Mr Taylor, in the ordination of one of his native pastors. Another was a Sabbath spent at Tirumungalum, when Mr Herrick's little David Scudder was baptized.

And it has been very pleasant for me to assist Mr Rendall, in the Sunday School connected with his church and congregation in Madura city. This has proved a very interesting and I trust profitable part of the Sabbath services. A large number of adults gather for instruction and form a number of Bible Classes, in addition to those made up exclusively of children. A plan of conducting Sunday School, quite similar to that adopted in America, seems well adapted to the congregation here in Madura, and it has been gratifying to notice the interest taken in the School, by all who attend it.

With our united regard to Mrs Anderson and your family

Very Respt Yours

Edward Chester

Madura, Sept. 14, 1863.

J. Rec'd Dec. 19.

Ack'd March 17, 1864

(1) 293

Madura Octr 20th 1863

Rev. R. Anderson D.D.

Rev. and Dear Sir

A sudden call to Pulney, to see little Willie White, who was very sick, and a detention, there, of two weeks, with a press of work on my return, have prevented my sending the enclosed letter, dated September 14th, until the present mail. I also enclose a letter of December 23rd 1862, but with a single comment. On circulating my letter of September 14th among the members of our local committee, each one expressed so decided a regret at my not having forwarded this December letter, that I have looked up the rough copy made of it, and now send.

Willie White, by the goodness of God, is again well and not needing to take medicine

With our united regards to Mrs Anderson and family

Very Resp^t Yours

Edward Chester

Madura December 23rd. 1862

Rev. R. Anderson D.D.

Rev. and Dear Sir

I wrote you last on Nov. 29th., referring especially to the subject of our Mission Physician, a letter I would not have thought of sending had I supposed we were so soon to hear from America, of the probability of our being supplied. It is a cause of rejoicing to me that one who is so well known by our Mission, and in whom they have so much confidence, is able to come out with so little delay. I need not reiterate the cheerfulness and pleasure with which I would have accepted the kind invitation of our Mission, had I felt that I had the ability to fill the post.

In giving a report of the six months ending with the first of November, I include the last four months of my stay at Madras. I was ready to leave Madras in May

as far as medical study or Hospital visitation was concerned, and had expected to do so, but felt it as much a privilege as a duty to remain there until September, so as to allow Mr Hunt more time on the Pulney Hills. I did not have any special leave from the Mission, to do so, but knew, from letters I received from the brethren, that I should not be blamed for it. It was a matter of great importance both that Mr Hunt should leave Madras, for a time, and that while having the privilege of visiting our Sanatarium on the Pulneys, that he should stay there long enough to receive decided and permanent benefit. He had become much debilitated and had a dangerous attack of dysentery in the early part of the year, and it would only have been at the risk of his life for him to have staid at Madras during the hot season.

I was not sorry to become acquainted with the character of Mr Hunt's work, both in connection with the Press, and as business agent for the Madura and Jaffna Missions. And I was glad to know the state of the Mission work in Royapuram, and to employ my Sabbaths in a way so similar to that which I had been accustomed to in Tirupuvanum. The church at Royapuram has but a small number of members but we had our regular services on the Sabbath, and every other month, celebrated the Lord's Supper. To me, it was a most pleasant part of the work, there, that the children of the four schools attended so regularly. There were nearly 100 children, each Sabbath. We had a Sunday School before the morning service and I had a meeting, on Sabbath afternoons, with the children of two of the schools, at a school house in the midst of a heathen village. This meeting was always attended by a number of adults and the reading and exposition of the Bible, with the singing of Lyrics, occupied the entire hour.

But the Sabbath service, which I most thoroughly enjoyed was my meeting at the Lepers' Hospital, directly after the children's meeting in the afternoon, to which I have just alluded. A number of these poor lepers could read and on the last Sabbath I spent with them we read together the last chapter of Matthew, having read the Gospel through in course, part of a chapter each Sabbath. More than a dozen of them had repeated to me, during the time I had had Sabbath service with them, the whole of the smaller Catechism, we use in Madura, and a third of the larger one. On this last Sabbath I took Mr Hunt with me, that he might see the kind of service we held, and begged him to allow his catechist at Royapuram to spend an hour, in the

Hospital, every Sabbath. I think the Royapuram 3
Station has a good company of teachers. They seemed interested in their work and had secured a good attendance and very creditable progress, on the part of the children. I have not, in any schools in India where there were so large a proportion of heathen children, in attendance, seen so much time and attention given to Bible instruction. The teachers spent two hours, with me, of their own accord, each Sabbath, in studying the Bible and Catechism, and manifested much interest in it.

But I think that Mr Hunt's secular work is deserving of special notice. There is not a missionary in Southern India, who does not feel that he is under obligation to him for the vast improvement he has been instrumental in effecting in Tamil, Telegu and Hindustani printing. His books and tracts are a pleasure to read, and such a contrast to those in former use that it is a matter of note, by those in no way connected with the Missionary work.

It was the more easy to superintend this part of Mr Hunt's work from the efficiency of the foreman and workmen, whom Mr Hunt has raised up around him. It was a matter of surprise to me to see how smoothly things could go on when the head of so important an establishment was absent.

If Mr Hunt had no more work than that which I have already noticed, and had the opportunity of spending two months, each year, on the Hills, I think he would be doing as much as we can expect of any one from America, in this country, and especially in the city of Madras, where the climate seems to me decidedly more trying to a foreigner than that of our Madura district. But I suppose that the secular work, which he does for the Madura and Jaffna Missions, as financial agent, independent of the commissions he is called upon to execute for christian friends in other Missions, and in the Civil service, calls for tracts, books &c. for use among the soldiers and natives, is more than equal to the work he is called upon to do for the Preks. How many are the calls upon the time and labors of any one who acts in Madras as the agent of our Missions, it is unnecessary for me to say. But the months of trial I had of the character of the work convinced me of the importance of having one of our own countrymen permanently in Madras, to engage in that work.

I have no idea that either a native or Eurasian or European could be found, who would do this work in a manner either effectual or satisfactory to the Missions.

 There is much, now, which Mr Hunt must do himself, and cannot commit to a native or Eurasian, even with his personal supervision. I know that he has tried to obtain such help in Madras, but without success.

On a number of points, upon which I have already touched, I might greatly enlarge, but with the facts you are already acquainted. I have said enough to show that I feel most strongly that Mr Hunt should have further assistance, not in simple additional appropriation of money, to secure native help, in Madras, but in another man from America. I felt, while I was in Madras, and still think that the putting the present work on Mr Hunt, alone, is giving him a work, which he cannot carry on, for any length of time, without his health breaking down entirely. Every addition to either of the Missions adds, in a degree, to the labors of our agent in Madras, and I know that a number of the families in both Missions, refrain from sending to Madras for family supplies, and articles which can with difficulty be obtained elsewhere, for fear of adding to his labors.

Since returning to Madura, my time has been entirely occupied with the work devolving upon the Mission Physician. Our Dispensary, for the natives, furnishes employment for part of each morning. Here our native dresser renders essential service. In the morning the majority of those who attend the Dispensary, are heathen, but we have had many of our native christians from Madura, and villages connected with our various stations, who have come to remain a short time, for treatment.

There is no provision made by the Mission for supplying the patients, who expect to remain for a number of days, with food, and they usually come prepared to provide for themselves. Slight alterations have lately been made in the rooms connected with the Dispensary, so that an increased number of patients can cook and sleep there.

An interesting incident has occurred during the past few weeks, in connection with the Dispensary. A young man from a village near Tirupuvanum, who more than twelve years since attended the boarding school, connected with that station, but has since been living as a heathen, in common with his parents and all his relatives, came to Madura for medical treatment. After he had attended our Dispensary a day or two, he came to my study door, and as it was an hour when I do not usually see native patients, I rose to see what he wished to say. For a while he stood without speaking, and then, with tears, which almost choked his utterance, he told me of his trouble. When I first saw his emotion,

I feared it was feigned and that he had come to me only to beg some special favor. Judge of my surprise when he spoke as follows. "I have told you of my sickness and for how long I have been greatly troubled by it, but though this troubles me so much, this is only a bodily sickness. It is the sickness of my soul, which is the greatest trouble. This is a dreadful thing. If the sickness of my body increases I do not care, if I die, this is only my body, I do not care, but with this disease of the soul I am afraid to die. This is truly a dreadful thing."

I then questioned him as to how long he had felt thus, and whether he had seen any missionary. He spoke only of Mr Crane, whom he had not seen for many years. He had seen one of the Catechists in the Mêlur station a few times, but it was most evident that the instruction he had received twelve years before was fresh in his mind. He repeated the Lord's prayer and gave correct answers to many of the questions in our small Catechism. He also stated that what made his fear the greater was that when he heard about sin and the way of salvation from his teacher, that he did not accept the offer or teach his wife and children about the Bible. He asked me for the gospel of Matthew and I gave him a copy of the Testament, which I found him reading many times, when I passed the Dispensary room. He also attended our religious services, in the Church, as long as he remained in Madura. Since he left Madura, the station catechist at Tirupuvanum has visited him in his own village, where he found forty or more families of the same caste. The head man among them told the Catechist that he would be glad to have a christian teacher in their village.

I wait with longing for the time when I can visit this and other new villages, in the Tirupuvanum station, which have seemed to me to have much of promise about them.

I have made my letter already too long, and would gladly speak of the great interest of the work in Madura. I cannot conceive of a more important or promising work than that which is offered to the Physician of the Madura Mission, or one which could offer greater opportunities of enlargement and increasing usefulness.

With kind regards to your family

Very respectfully Yours

Edward Chester

Madura, Oct. 20, 1863.

Rec'd Dec. 19.

ack'd March 17, 1864

Pmd. Cut
Mem. Madras?

Madura Jany 26th. 1864

Rev R. Anderson D.D.

Rev. and Dear Sir

I cannot better give you an account of the work in our Mission Dispensary, for the past six months, than by sending you a copy of the paper prepared for our Annual Mission Letter for 1863.

(Copy)

During the year 1863 the Dispensary has been opened, each morning, without an exception. Our Custom has been to commence our religious service at 7 o'clock, reading a chapter from the Bible, and the Ten Commandments. Generally I have made a short Address, dwelling upon part of the chapter read. When no address has been made, a short tract has been read and the service closed with prayer. Those requiring medicine, who were not present before the close of our religious service have not received medicine on that morning. The medicine has been dispensed without regard to the caste, religion or wealth of the patients in the order in which they have come to the Dispensary, each patient receiving a number, when first coming, in the morning.

From the 5th of January to the 31st of December, 1863, the daily attendance of those requiring and who have received medicine has amounted to 7944 of this number 2416 were new cases.

But this does not represent the number who have been present at our morning service. Often two or three will come with a child, or a friend, requiring medicine; and probably the total daily attendance has amounted to over ten thousand, during the past year, who have heard the word of God at our Mission Dispensary.

For nine months, ending with Decr 23rd 1863 I noted carefully, what proportion of those in attendance were Christians. Of 1546 new cases, there were

Christians	(Protestants)	463
"	(Roman Catholic)	180
Heathen		795
Mohammedan		108
		1546

To each patient, when first receiving medicine, at the Dispensary, I have given a number, written upon the first page of a short tract. This tract, which contains the Ten Commandments, the Lord's Prayer, and an admirable summary of the gospel, the patients have been required to keep carefully and bring with them whenever they came to the Dispensary. I have no doubt that thousands have read this tract, who have never attended our Dispensary.

During the past year no charge has been made for medicine, but in a short notice, containing the rules of the Dispensary, which has been read to the patients, each morning the rich have been invited to give, of their own accord, money for the purchase of medicine for the poor. In response to this a number have handed me money, and although the total amount may seem very small, yet it must be borne in mind that most of the native Christians attending the Dispensary are very poor; and for the heathen to give alms to support a Christian institution like our Dispensary where the Bible is daily read and explained, is some-thing very rare for India. The total given will appear in a list subjoined.

We have had no provision for supplying food to inpatients, and those who have remained in the rooms connected with the Dispensary have brought and prepared food for themselves. A number of the heathen have remained for weeks at a time in our Dispensary building, and one, a man of the Chetty or merchant Caste, living in the village of Malankinaru, has recently manifested his gratitude by entertaining most sumptuously, three of our Seminary teachers, and myself, at his house. We went to Malankinaru during the Seminary vacation to visit the Christians there and hold a meeting with the heathen.

There is not a single case, during the past year, of a prominent heathen man attending our Dispensary, who has not left us with so friendly a feeling, and hearty an interest in our Mission work, that I could not confidently count on great assistance from him, in visiting his village for the purpose of preaching there.

Many of these heathen, from distant villages, on returning to their homes, have asked for religious books to take with them, and their request has not been refused.

I cannot close without referring to the great kindness and liberality with which our English friends in and near Madura, have responded to an appeal for the purchase of medicine for our Dispensary. Over four hundred and fifty Rupees have been subscribed, as will be seen by the list appended.

While the amount received has been of the greatest assistance, enabling me contrary to my fears, to end the year with our Dispensary free from debt, the securing it has been a pleasant part of my year's work, from the very cordial response with which the request for assistance has been met. The appeal circulated stated expressly that funds were needed not for additional buildings or for repairs, but for the purchase of medicines for daily use in the Dispensary. Our present Dispensary building is also a proof of the interest shown by the former residents in Madura, in our work. A considerable portion of the sum required for its erection was paid by them.

The thanks of our Mission are also due to Dr Blacklock, Superintending Surgeon in the General Hospital at Madras for his most generous gift of medicine, bestowed without solicitation, before the appeal above referred to was circulated. The medicine was of a kind most serviceable, and could not have come more opportunely.

Donations To The Madura Mission Dispensary received through Rev. E. Chester

	Rs.	as.	P.
A. Blacklock Esqre in medicine	120.	"	"
V. H. Levinge Esqre	100.	"	"
R. R. Cotton Esqre	70.	"	"
Capt. F. I. Moberly.	50.	"	"
Lieut. H. E. Cunningham	20.	"	"
I. H. Nelson Esqre	30.	"	"
Capt. G. M. Payne.	50	"	"
Lieut. C. A. Porteous.	25	"	"
I. D. Goldingham Esqre	20	"	"
A. F. Sealy Esqre	25	"	"
Capt. E. D. Gambertz	25.	"	"
G. Combe Esquire	20	"	"
W. Yorke Esqre	20	"	"
A friend in the Mission.	25	"	"
A friend in the Mission.	20	"	"
Native Christians in Malankinru	1	"	"
Heathen patients at the Dispensary during the year.	7	8	6
A Catechist from Periaculam Station	"	4	"
	628	12	6

The health of our mission families, during the time since I wrote my last stated letter, has been, generally good. I spent a few most anxious days, at Pulney, in watching over little Willie White, but by the mercy of God, his life was spared and he is again in his usual health.

You will have heard of the death of little Ellen Herrick, by Cholera at Trichinopoli, while Mr and Mrs Herrick were on their way to Madras. This has filled our hearts with sorrow as another dear Child, whom we had all learned to love, is added to the little Company, whose graves are still freshly turfed in Madura Dindigul and the Pulneys.

But God was very kind and merciful, for in a recent letter, received from Mr Herrick, I learn that Mrs Herrick was remarkably preserved in health and strength for the great trials and labors of the sad Journey. And little Joseph, who was also attacked, and whose life was almost despaired of, was kindly watched over by our Heavenly Father, and had regained much of his former vigor, before he had been a week in Madras.

A day before Dr and Mrs Lord reached Madura I went with Mrs Chester to Mr Trucy's house in Pasumalie, as Mr and Mrs Trucy had not yet returned from Madras. I did so without any consultation with the families at and near Madura, because I thought it would not only be better for ourselves, but, on the whole, more agreable to Dr and Mrs Lord.

As it was vacation in the Seminary I had the great pleasure of having the Company of most of the Seminary teachers on a visit to three different villages, one in Mr Rendall's station district, one in the Trimungalum and one in the Tirupuvanam station districts.

On New Year day, as Mr Rendall felt it more important for him to remain in Madura, I went, at his request, in company with four of the Seminary teachers, to the village where he has a native pastor. Here we met the pastor, Catechist, teachers and native Christians of Keerlamahtur and all the neighboring villages. We spent the day there and to me, and I am sure to the teachers a most happy one. We had two religious meetings, one in the church, which was crowded, and one in the afternoon, in the open air, near the Church. At this open air meeting many of the heathen were present.

A very interesting part of the morning meeting was the breaking of the Kaliams or money vessels, and announcing as each was broken the name of the owner of it and the amount which had been put in it. The total sum was, in my opinion, quite large for the place and number of native Christians. Some of the heathen had taken a Kaliam and also one Mohammedan woman brought one which she had taken six months before.

Our second visit was to Malankinaru and to this village three of the teachers accompanied me. One of them, though very anxious to go, was prevented by the death of his aged father, which occurred on the morning of the day we were to start from Pasumalai. The funeral, in the afternoon was a very solemn and impressive one and attended by many of the natives from Madura who had walked out to express their sympathy and affection for their bereaved brother. On this tour to Malankinaru we stopped at two villages, one containing a Christian congregation and the other composed only of the heathen. In each we had preaching and to an attentive audience. I love the Pasumalai teachers, and love the Christian zeal, the energy and the hearty interest, which they manifest in labors for Christ among the heathen - I was never more struck with it than on this occasion.

We reached Malankinaru at 5 o'clock in the afternoon and at once went to the centre of the village and had, in a few minutes a large audience from among the heathen. For three quarters of an hour they remained and gave excellent attention as each of the teachers and I preached to them of Christ crucified.

In an hour after, the Church was crowded to its utmost extent, very many of the heathen pressing in and standing around the doors and windows. Here we had a meeting of an hour and a quarter, and I believe our audience would have remained for an hour longer. Barnes the oldest teacher made a most admirable address to the native Christians, urging them to do more and more for the support of their pastor and the preaching of the Gospel to the heathen of the neighboring villages. And each of the other teachers made admirable addresses, truly appropriate, timely and eloquent.

I had brought my melodeon in my bandy with me and this added much to the interest of the occasion and relieved it from any weariness as we had singing between each address.

Leaving the Church what was my surprise to find the whole ground in front literally white with people. I could hardly force my way to a stand which I had pre-

pared for the magic lantern. I did not attempt to count but more than a thousand men and women were standing and sitting around. I found that the headman of the village on his own responsibility; though certainly very kindly had sent the village messenger to go all through the village and announce that there would be a show at the Church at the ringing of the second bell. I had suspended a sheet between two trees and every picture could be seen as well on one as on the other side. My magic lantern, which is a very fine one, is the gift of our very dear friend Mr. Stoddard and the pictures on the slides are admirably adapted to just such an audiences as we had. All the Scripture views were explained and I know that our audience would have sat and watched and listened till midnight, had we the physical strength to prolong the meeting.

At 10 o'clock we went to the house of the merchant, to which allusion has already been made and here, again, we had an excellent opportunity for preaching and we did not misimprove it.

Our third visit was to a village in Tirupuvanam Station district was a repetition of the one at Malankinaru with the exception that we could not have the pleasure of meeting with any native Christians. Our meeting was with those who were all, I fear, heathen. I showed the magic lantern, here too, and to almost every man, woman, and child in the village, if I can judge by the attendance. And here, too, the Seminary ~~the~~ teachers were most faithful and happy in their addresses. On our return we visited two other heathen villages and had a pleasant though not so large audiences.

Very Respt Yours

Edward Chester

Madura, Feb. Reid. May 3.

Rec'd May 3.

Dindigul, March 9th. 1864

Rev. R. Anderson D.D.

Rev and Dear Sir

For the first time since I have been in India I am sending you a letter, copied by another hand than mine. Our removal to Dindigul, with the looking after things for the first time, in so large a Station, has kept me very busy and my letter of Jan 24th. '64 was lying in my desk remaining to be copied. But a week ago I quite carelessly caught a severe cold, and with it an attack of Inflammatory Rheumatism, which for some days deprived me of the use of my right arm, and fearing I might be sick for some weeks, I had my letter copied, to send by this mail. But by the blessing of God I am well enough, again, to sit up and write and so will add a short Post Script to my letter. I shall, I fear, be confined to my room for a week or two as my right ankle looks very irritable and is giving me much pain.

It was decided at our Mission Meeting, Jany 28th. that we were to be stationed at Dindigul. There was a great deal of talking, and counselling, and discussing, and praying, and voting about the Stations of Dindigul, Tirumungalum and Tirupuvanum and at last, on the second day, the thing was determined, and God only knows whether we were wise in our decision, or not. I am sure that if some of our Christian young men, in America could have heard the pleadings for one and another station, when there were but two men for three stations, that they would be more willing to make the sacrifice of coming to our Madura Mission. I only found myself wishing that I could be working in two or even three places at the same time.

We moved here, from Madura Feby 4th. and were

glad to have the opportunity of meeting Mr & Mrs Webb, for three days, here. On one day we met all the Helpers, connected with the Station, and were able to hear from their own lips, how the reports copied in the various books of records, compared with the state of things in the villages now.

I have since been able to visit all the principal villages, where there are congregations, once or twice, and am greatly pleased with the look of things. The Tamil School, on the Compound, here is the finest one I have seen in the Mission. I have organized a Sunday School in every respect like the one in Madura, and our attendance has reached 114 with 16 classes and 16 teachers. Our morning congregations, on the Sabbath, average 138. For the present I prefer spending my Sabbaths at Dindigul visiting the villages on the afternoons and evenings of the week days.

The people will come for medicine and I have to be very systematic in my time and mode of administering it. I have been from 7 till even one, busy with the sick, but must, hereafter stop work at 12 o'clock that I may have a little time to rest. In 11 days there were nearly 500 patients reaching to 70 a day. I gave to none who were not at the Meeting at 7 o'clock, but some came at 3 and 4 o'clock in the morning, to get a ticket from my servant, who was sleeping on the veranda. One village, 1¼ miles from here, where the people are all Goa Romanists, I visited more than 20 times, to see Cholera patients, and, by the blessing of God, was able to be of some use to the poor frightened people. The disease stopped entirely 10 days ago and now, when I go to the village, the people all come out of their houses and treat me as if I was their father. They listen to my words most earnestly and affectionately and two, from that village, have commenced attending our church, on the Sabbath. I meet all my Helpers, every Wednesday as I did at Tirupuvanum, and they enjoy it as much as I do. Please have my periodicals directed henceforth, to Dindigul. With our kind regards to Mrs A. & family

Resp'y Yours
Edward Chester

Rec'd. Nov. 3.
Rev. Mr. Clark
Rev. Mr. Webb

Dindigul August 1st. 1864

Rev. R. Anderson D.D.

Rev and dear Sir.

Since writing to you, in March last, I have been able to visit nearly every village, in the Dindigul Station, where there are any christians living and have made frequent visits to those in which there are regular congregations with a resident catechist or teacher. With the help of the Mission tent, in which I spent thirteen days, being assisted by the Dindigul native pastor and most of my catechists, I have been able to become acquainted, also, with many of the heathen villages in the station district.

Since February last we have visited and preached in 250 different villages, and yet this is not more than one quarter of those included within the boundaries of the Dindigul station. My wish has been, during this, my first year in Dindigul, to visit especially all the villages near Dindigul, and near those where there is a catechist, and of the 250 noted above few are more than 12 miles from my house. Still, even within a circle having a radius of twelve miles, there are many villages which have not been visited.

Directly north of Dindigul there is no village where there is either a congregation or school, and in the four encampments, which were made, while itinerating in the tent, neither was in this northern district. It is our purpose to visit in this direction, when we next have the tent.

In speaking of the congregations connected with the Dindigul Station I feel aware that I have not even yet been enough of them nor become sufficiently acquainted with the native christians connected with them, to warrant a very positive opinion as to their present standing, and promise

of stability. Two things, however, render the work among them a little more difficult, and the promise of future prosperity less hopeful. I refer to the fact that most of the congregations have been gathered from among those who were formerly Romanists, and also that of these nearly all the members are from what may be called a high caste, and still retain a decided caste feeling.

The congregation where on the whole things seem most hopeful, and have most of promise, has been formed from among those who were formerly heathen and from a low caste. The whole district of Dindigul, as far as I have yet seen, certainly all that portion, in the vicinity of the villages where we have congregations, is intensely Roman Catholic.

I was particularly struck with this in our itinerating tour, in which we found Romanists residing in the great majority of the villages. In three of the villages where we have congregations, there are one or more of their churches, and the Dindigul priest makes them periodical visits having a festival and procession, which draw crowds from the villages around. But I do not fear the influence of these periodical shows, over the members of our congregations, so much as the daily influence of their Roman Catholic relatives, in the midst of whom, and in some cases in whose very houses they live. They are connected with each other in their business, they own lands together, and their children intermarry, so that it is rather a cause of wonder that so many remain with us. Not unfrequently there are cases of extreme and persistent persecution of our church members, by some of their Roman Catholic relatives, through all of which they have grace to remain firm, and it is these instances which afford us the greatest encouragement to continue our labors

I have little hope of much or rapid growth in these congregations from among the Romanists, and yet we cannot let them go or neglect systematic visitation in their villages where we have no church or school.

To revert, for a moment, to the other difficulty to which I have alluded, that of a caste feeling among the members of some of our congregations, while it is an evil, which must ever be a source of sorrow and uneasiness, yet, in dealing with it, much charity is needed, as well as great wisdom. Perhaps there is as much or more danger of doing too much than too little, of being too severe in discipline, rather than too lax. I must confess that I have not yet felt prepared to do more than guard against any increase of the evil, watching closely its working, and seeking grace and wisdom from on high to aid me to overcome it.

Since I last wrote the Lutheran Mission have sent a Catechist and commenced a congregation in a village five miles from Dindigul, where our Mission has a resident catechist, a prayer house and a small congregation. They have drawn away two families, which were nominally with us, holding out inducements to one man, who is a church member, of a regular support, if he would unite with them and secure others from the neighboring villages. This step of the Lutherans is in keeping with the work they have been doing for a number of years past in other places, and is only a carrying out of their settled policy. In this village, to which I have alluded, there are but eight or ten families, which are not strictly under the influence of the priest, and these all the Catechist connected with our Mission is

 abundantly able to look after. The inducement to join the Lutheran congregation is that caste will be thoroughly respected, and this is perfectly understood by all. At the celebration of the Lord's Supper either several cups are employed, in giving the wine, or else a certain portion of wine is poured out for the high caste communicants, and then, after they have partaken, another portion poured out for the low caste. And this distinction is observed in the position of seats in the church, and in every way which the high caste men may desire. I wrote to Mr Cordes, the President or leading man in the Lutheran Mission, protesting against the occupying villages where we had congregations, and where one Catechist was abundantly able to care for all the christian families in the place, but he denied entirely that any effort had been made, in the village where he had sent a catechist to proselytize, and sent me a pamphlet vindicating their doctrines and Mission policy, in which it was expressly stated "that they scorned to proselytize", "that their work was not among those who already had the gospel, but among the unevangelized".

I have devoted so much space to speaking in general about the congregations in my station, that I cannot dwell upon any one in particular, but will pass to speak briefly of the schools. Two new schools have been organized, since I wrote and Mrs Chester has commenced a day school for girls. This is held on the compound and at present there are fifteen who attend regularly. The total number in attendance in this and the school for boys, held on the compound is about 65, a number somewhat smaller than in February last. As far as I can see this is not from any change in the mode of conducting the school, or from want of efficiency in the teachers, but because

a number of the older boys have left school, to work in the fields or the Bazaar.

The English school, which was organized by Mr Webb, about two years since, I have been obliged to discontinue and this, doubtless, has had some effect in diminishing the attendance in the vernacular school. I found, during the first month I was in Dindigul, that the teacher employed in the English school was quite unpopular with the boys, and that the number in attendance was constantly diminishing, as it had been for some months previous, and I had no suitable man to fill the place.

I think that the village schools, connected with the station are, on the whole, well conducted, and have a fair attendance. I have tried to examine each one carefully, at least once a month, and in addition to this, the Catechist residing in the village, holds a weekly examination. At least half of my teachers have had but little opportunity of study and preparation for the work and I would rejoice if I could supply their places with thoroughly trained men. I need for my station, at once, more catechists and teachers.

I have barely alluded to the itinerating work, which we have been able to do, since I last wrote. There were some things connected with this work which especially interested me and are worthy of note. As every part of the Dindigul district was new to me, I wished, while preaching in every village visited, especially to the heathen, to visit those neighborhoods where there were now, or had been christian congregations. Of four encampments, one was within six miles of Dindigul and the others eight miles or more. We seldom visited villages at a greater distance than four miles from the tent, but tried, before leaving each encampment, to visit every village within that distance. I had with me our native pastor and six of my catechists, and

and four days Mr Tracy joined us, and took part in the work. We spent thirteen days in the tent visiting 136 different villages and holding, in all, 191 meetings, at which there was an audience of heathen. Some villages were visited more than once, and in some large villages there was preaching in more than one place. The total number of adults, who were present at the different meetings was over 8700. We met for a short season of prayer before starting out for the villages, in the morning and afternoon and in addition to this had a meeting for prayer, at noon, occupying from half to three quarters of an hour. As each encampment was near some village where there is a christian congregation, these noon meetings were always attended by some of our native christians and in many instances by a number of the women. But there were also, at almost every meeting, a number of heathen present and to these an address was always made. At one of our noon tent meetings there was a baptism and at another, when Mr Tracy was with us, the Lord's Supper was administered, church members from two congregations, in villages contiguous, being present.

But though we had the pleasure and privilege of thus meeting with our native christians, this was not in any degree, a hindrance in our work among the heathen. Our morning and afternoon visits were exclusively to villages where there were only heathen and Romanists, or if coming, in the course of our visitation, to a village where there was a christian congregation, we preached in the street or the bazaar, in the heathen part of the village.

I was greatly interested in our evening meetings. In the morning and afternoon we formed three or four different companies, going off in as

many different directions, and each company visiting and preaching in two or three villages. But in the evening we all went together, to some large village near the tent, and taking a lantern with us, except on a few evenings when we had the moon, suspended this in the most central and commodious place we could find in the village.

As the catechists in Dindigul have had good training in singing from the native pastor, the singing of native lyrics, in these evening meetings, was quite a feature, and doubtless drew and kept together many who would not otherwise have come.

We always commenced with a lyric and sung one after each address. There were usually four addresses and our audience seldom diminished much to the very close of our meeting. Generally there were over a hundred adults present and in some cases over two hundred. Doubtless many who sat quietly through these meetings in the evening, would have felt that they could not spare the time from their work, in the daytime.

Another feature of interest, in this tour, was the sale by the Pastor and catechists of Scripture portions and tracts. We sold 192 Scripture portions and 393 Tracts for a total of Nine rupees, ten annas and five pies, or nearly five dollars. Many bought these books who would not have taken them from our hands as a gift. Even Brahmins bought both tracts and gospels. It was planned that I should itinerate in the tent with Mr White, but as the tent came to Dindigul a little before I expected it I took Mrs Chester with me and found that she could be quite comfortable in it for at least six days at a time. Her being with me doubtless brought more of the women to our morn meeting.

I was much pleased, in this tour, with the interest which the Pastor and Catechists took in the work. Their day's work was often a very laborious one,

yet they always seemed cheerful. Their preaching also, was earnest, pointed, and well adapted to their audiences, which varied, at different times and places, not a little. In addressing the Romanists, especially in our evening meetings, it required no little wisdom and skill to interest and yet not offend them.

For a few weeks J. Cornelius, of the Madura Girls' Boarding School and A. Barnes and J. Colton of the Seminary at Pasumalie, aided me in visiting heathen villages, spending part of their vacation at Dindigul. Their addresses were always listened to with attention and it was very pleasant for me to have them with me.

I have still had to devote a portion of my time in relieving the sick, but I found it impossible to prescribe for all who came to my house for medicine. I had neither the time nor a supply of medicine. So far, however, I have been able to help all those in our congregations, who have required treatment and there are times when there form a large circle of patients. But it is very painful and difficult to turn off any, and especially those who come for medicine from any distance, and I have found myself often wishing that but a word was necessary to give relief to the sick and suffering.

With kind regards to Mrs Anderson and your family

Most respectfully Yours

Edward Chester

Dindigul Aug. 1. 1864.

Rec'd Nov. 9, 1864

Recd. 8.

Dindigul, S. India, December 20th 1864

Rev R. Anderson D.D.

Dear Sir

Five months have passed, since I wrote my last stated letter, during which time the work in my station has gone on so quietly and with so little change, that it seems as if there was little new to communicate. One new congregation has been formed, a small one, the principall families of which are related to some native christians in an adjoining station. Three new schools have been commenced two in villages where there were formerly large congregations but which for some years past have had hardly a name. These three schools are taught by christian men, all of them church members, and who during the past few years have been in the employ of our Mission. But they are all high caste men and, as a consequence, there has been little difficulty in inducing high caste men and as a consequence, there has been little difficulty in inducing high caste boys from among the Romanists and heathen to attend. For other teachers, should I wish to establish more schools, I know not where to look. Of those I have, I find that coming to Dindigul twice a month, to recite lessons, and taking much pains to instruct them, when I go to examine their schools, by no means makes up for the lack of special study and training for the work.

Out of eleven teachers I would send five at once to a Normal School, if we had such an invaluable Institution connected with our Mission. And it is my earnest desire and hope that we may have one at Pasumalie, to take the place of the present so called Preparandi class. Government by its new and very liberal grants in aid, for high class village schools, is compelling us, as a Mission, to do more in the way of education, and to have better schools in our largest villages. But what can we do with men, as teachers, who themselves need to be told the first principles of teaching. The three schools, to which I have alluded, have been commenced

with but a very trifling outlay for building or repairs of school houses. In one case only I had to spend three rupees upon a building, which belongs to the Mission, and where even to this time a few meet on the Sabbath, for worship

But my eyes are fixed on three or four other large villages within the bounds of the Dindigul station, where we formerly had large congregations and where there are still remaining the ruins of large prayer houses. I wish to rebuild on each one of these ruins not a prayer house but a school house that if the past system of collecting village congregations has been a failure in a part of this station district, it may no longer be known or talked of as such, and that I may not have these ruins before my eyes as a perpetual incentive to discouragement

In two villages, men who were formerly connected with our congregations, have come to me of their own accord, begging that I would commence a school and promising to pay something towards both the building of a school house and the monthly wages of the teacher. If I only had all the money needed, there would be five new schools, before the month of January was over, to cover these old ruins

School houses furnish me my best prayer houses, the places I like best to meet the members of my christian congregations for prayer, and the places where I always count on having the largest audiences of Romanists and heathen

To say but a single word more about schools, I have felt compelled to recommence the English School, on the Compound. The former teacher, who was a low caste man, and perhaps, on this very account, unpopular, could not gather new scholars or retain those he had, at the time I took charge of this station. With him I found it useless to continue the school. Since he left, an agent employed

by the Lutherans, either with or without authority, has been trying to secure children in Dindigul, with the promise of having an English school. To secure the children in my Tamil schools, and put one more stone in the way of the Lutherans settling in the town of Dindigul, I thought it best to have an English school again, taking pains, however, to secure a thoroughly capable and popular teacher. At the beginning of the school four brahmin boys came and attended our Sabbath morning service

Attendance upon our Sabbath services I have made a condition of permission to attend the school. The brahmin boys were too much frightened by their friends to attend our afternoon service, on the first Sabbath, but last Sabbath they were all at Sunday School. A fifth brahmin boy has joined the school. His father said that his attending our church did not trouble him at all, as the boy could easily wash himself, as soon as the service was over.

Twice during the past four months, I have had to meet the opposition of the Roman Catholic priest, here, who, through his catechist, tried to prevent the children of Roman catholic parents, from attending our school on the Compound, but in both cases the children were kept away but a few days and they sent back again, the desire to attend our school being greater than the fear of the priest

We have a catechist at a village called Kamanadi, near the base of the Lower Palneys. For three months past, a fever of a very virulent type has been raging there and many of the people have died. The heathen, there, attribute this dire visitation to their having recently built a temple in honor of a man who is still living, thus provoking the anger of the goddess Kâli.

Our catechist and his wife were both taken sick, but recovered. Two of their children, however, were attacked by the fever, and died within two days of each other. I had allowed the Catechist to bring his family to Dindigul; but the two children were too sick to rally. It was very sad to attend these

4 funerals, the first since I have been at Dindigul, and to witness the distress of the poor parents, but rejoiced to see that they had that to comfort them, in their deep sorrow, of which the heathen know nothing.

We have often occasion to lament the weakness of our native christians, but even in the case of the least promising of them, side by side with the heathen, their daily life is a manifest proof of the power and value of the gospel.

I spoke in my last letter of the time spent in our itinerating tent, with the Native Pastor of Dindigul, and a few of the Catechists. It was my hope, after our Mission Meeting in September, to go out again in the tent, but the very frequent rains we have had, commencing even in September, and continuing to the very date of this letter, have prevented me from going even as often to the villages where we have congregations, as I wished. The past season has been a very peculiar one, at least as far as my experience in India goes. We have had in Dindigul very little cool weather and, on the whole, very little rain, so that in many places the tanks are still not half full, and yet ten days have not passed, since the middle of September, without one or two days of cloudy rainy weather, having all the appearance of the beginning of the Rainy season.

I am finishing this letter in a small tent, which has been furnished to me by the kindness of a friend, hoping to spend three days in the villages, but I have little hope that I can stay out so long. A heavy rain not only renders a tent very uncomfortable but it is both difficult for the servants to get through with their work and dangerous for them to be exposed at night. The place where you would pitch a tent, to have the advantage of the shade at midday, may be far away from any house, and the servants must sleep under the bandy or have no cover.

But while I have greatly regretted that I have thus been so much kept from touring among heathen villages, the past three months it had given me

the time to look much more carefully after my schools than I would otherwise have done, and it is one of the many advantages of the school work, in India, that it furnishes the missionary with a most useful form of labor for the rainy season, and the months when the extreme heat prevent you from too long exposure in touring.

There is a very great feast, every October, in a village 5 miles from Dindigul; and I was surprised to see what crowds collected to worship a deified woman, of whom so little seems to be known, beyond the mere local district. I know of no other temple built for her except in this town, and this temple does not contain her image. The potters make an image of unburnt clay on Sunday, on which day and Monday it remains in the temple, the people through the whole day and night bringing offerings of money, sheep, fowls, plantains cocoanuts &c. On Tuesday morning the image is carried through the village, in a gandy car or palankeen, borne on the shoulders of men, to an open place near the river, where divested of its ornaments, and allowed only a small piece of cloth, it is allowed to remain until the first heavy rain, when the unburnt clay falls to pieces. If there should be no

rain for a week the people will destroy the image themselves. On Tuesday morning over 3000 sheep and as many fowls were sacrificed to this idol. And this goes on year after year, and among the tens of thousands who came to worship I saw many zemindars and many of the officers of the Collector's cutchery, in Dindigul. Among them was the Tahsildar of Dindigul, a very intelligent Brahmin, who was educated in our Mission school in Madura; and who speaks with the greatest interest and affection of Mr Ward. This man is well acquainted with the Bible and I have talked for hours with him, as I presume Mr Webb did, when he was here, on the subject of religion. He has even told me that he knows that the Hindoo system of religion is not true and that he believes Christianity is, and that if the Brahmins would accept the Christian religion in a body he would rejoice. Still the fear of his caste and family, the difficulty in connection with the marriage of his children, should he become a christian, and the dread of persecution, hinders him and very many of just such intelligent men from leaving heathenism

At this feast I spent two days, with the Native Pastor and a few of my catechists, preaching as we had an opportunity and selling Scripture portions

and tracts. Our sales amounted to nearly Five rupees, and 126 Scripture portions were disposed of. We determined, at the first meeting I had with the Dindigul native helpers, to try for at least one year, the plan of selling Scripture portions, and all tracts with printed covers, and the experience of the year has fully satisfied me that there are many advantages in it. We have sold, during the ten months 662 Scripture portions and 1237 tracts, giving away only small four page tracts and fly leaves. I receive from the Catechists, twice each month, an account of the books they have sold and, at the end of the month, the money they have collected. Another year, I trust we will dispose of a much larger number

During part of the year I met my helpers at Dindigul, for one day each week, hearing their reports and going over with them the regular lessons required by our Mission, at our September and March examinations. But the past few months I have found that twice a month was as often as I could hold this meeting, without too great a hindrance to my work in the villages. The morning of each day I thus spend with my helpers, has been given entirely to the teachers, taking up, in addition to the lessons required by the Mission, a work prepared expressly for school teachers

in India by Mr Murdoch, Secretary of the Christian Vernacular Education Society.

I only regret that the pressure upon my own time and the distance of some of the teachers from Dindigul, prevents my meeting with them at least once every week.

Our Sabbath services have been well attended, through the year, and the Sunday School has been gradually increasing till the present time. We have now sixteen classes and about 25 scholars in a class corresponding to our Infant class, in America. Our Sunday School exercises are very much the same as at home, always, however, having an address, of about ten minutes, upon some prominent subject connected with the lesson.

The Sunday School is very well adapted for our native congregations in India, at least where they are as large as at our principal stations. During the year we have had the kind assistance of two English friends in our Sunday School, one the gentleman acting for the Dindigul Sub Collector and the other the wife of the Police Inspector. Each of these had a class and came regularly. But both have now left Dindigul, being transferred to other places and Mrs Chester and I are the only teachers besides the natives. I could but rejoice at having a person so high in office as Collector, attending

our morning service in Tamil, and then, again, coming 9
to our Sunday School in the afternoon. Certainly few of our
Collectors will do as much, some giving the natives a very
different idea of Christianity. We have had, during the past four
or five months a religious service directly after our Sunday School,
at a place about a mile from our church, where bandymen of the
Shanar caste congregate, when they come to Dindigul. Among the
audience we have usually four or five men connected with the
congregations of Christians in Tinnevelli. They are men who
spend about 8 mos. of every year at Dindigul, trading in pal-
mira sugar at the various markets held near Dindigul
I am able to return from this service in time to attend one, in
English, at the bungalow. At times, during the year, nine
adults have attended this service, but now, by the changes,
which have been made, we can count upon but three regular
attendants. I am quite willing to keep up this service for it
is almost all I can do for the English speaking residents, and
I know that they have no other religious service during the
week.

I might dwell at some length upon the work I have
been called on to do among the sick, but I have already
written at too great length. This work I would willingly
give up if only weariness of body and care and anxiety of
mind were concerned, but it is simply an impossibility
and I can only make it as easy to myself as possible.
The longer I stay at home, at any one time, the more

10 patients I have, as the word seems to spread around that I have returned from the villages. Only, however, during the first four months of the year have I had an average attendance of as many as 60 a morning. Now I seldom have over 30. The total number of new cases, during the past ten months has been 1380. I have to be systematic in entering my cases to save myself trouble when a person calls a second or third time. Two of my most recent cases, one a severe injury of the foot, and the other a case of fracture in the arm of a child, have given me free access into the house of a rich Hindoo and a rich Mohammedan, the latter a relative of the highest priest among the Mohammedans of Dindigul. At first I had among those who came to me for treatment many of the very poor. Lately the majority have been of the higher caste.

If I only had a permanent dresser or apothecary, to assist me so that there would always be some one to go on with cases, which I may have once been and prescribed for, I doubt not but that there would be 5000 cases a year, with an audience of 100 or more to preach to, every morning I was in Dindigul. Entirely unsolicited eight rupees have been given by natives, in Dindigul, towards the purchase of medicine for the poor

I enter upon another year with the hope and desire of doing far more myself and as a Station, for the heathen. We have over a thousand villages, and of these, at least 500 are yet to be visited. The little tent I have been so happy as to secure will be a great help.

But above all else I feel how much we need the presence of the Holy Spirit.

With kind regards to Mrs Anderson and your family

Very respectfully Yours

Edward Chester

Received Aug 3, 1863

Dindigul, Dec. 26, 1862.

Rec'd March 22, 1865.

Dindigul, March 18th 1865

Rev. R. Anderson D.D.

Dear Sir

With this I enclose the Annual Report of our Mission for 1864. I regret that there should have been so much delay in sending it, but as I took particular pains to have the printed copies ready in time for Mr. Taylor to take some with him, I had hoped that you would receive a copy earlier in the year than usual. But by some mistake, Mr Hunt's writer put all the Reports, which were not given to Mr Taylor, in a box, to come with other goods, by bandies to Madura. As I had ordered a dozen sent to me by post, I knew nothing of this till to day, when I have just received my copies in this slow way. I made no abstract but have had printed just what I presented to our Mission, at its Meeting in January, with the single exception of a few sentences in the letter sent to me by Mr Taylor in regard to Boarding Schools at the Stations. He has undoubtedly frequently given you his views, on this point, in his private letters.

I have this day returned from a tour among the heathen in our Itineracy tent. As soon as I have a little leisure I will send you a copy of the Tent Journal, kept during the time we were at work. Mis Chester was with me all

the time and felt no ill effects from the exposure. We had more difficulty in finding good topes for the tent from the fact that just at this season of the year most of the trees are shedding their leaves, and some are quite leafless.

I took with me our Dindigul Native Pastor, the Bible Society's Colporteur and five Catechists. We spent 13½ days in the work, coming into Dindigul for the Sabbath. We had six Encampments, visited 176 villages, held 203 meetings, visiting some large villages a second time, for a night meeting, had 7287 adult hearers, and sold Rs. 22.1. of Scripture portions, tracts and school books. We would have had a far larger number of hearers had not the men, as a rule, been absent from their villages, at work in their fields. In this famine time the people have to make extra efforts, in watering their fields, and caring for them, so as to secure as large a crop as possible.

Though we have sold a large number of Scripture portions and tracts, on this tour, more than double the number for the same number of days last year, yet it has (not?) been ~~(not?)~~ because we have tried the harder rather than that we have come across very large villages or very intelligent people. It has been quite the reverse. (I never before visited high caste villages where the people, as a general thing were so very ignorant and so bigoted. They called themselves, fools, dunces and

know nothings and wondered why we took so much pains to visit such know nothings as they were. This time I have been in a part of my Station district North, North East and North West of Dindigul. In the North West we were 21 miles distant and in the North 25 miles from my house. In many villages the people were as afraid of our books and perhaps, I may add, of us, as they would have been of a snake. In many cases we did not sell a book, and they would not have received the most valuable of them, even a Reading book, or a Geography, or an Almanac for a gift. In one village a company of bigoted Brahmins, standing at some little distance, but near enough to hear every word of our preaching, said to the lower caste people who stood quite near us, and were disposed to buy some books, "Don't buy, they every one of them contain their vatham"

In another village where we had tried hard for over half an hour to sell some books a man finally agreed to buy an Almanac, one, in Tamil, something on the plan of the American Tracts Society's Almanac. But on going to his house to get the money, his wife or some one as bad, advised him not to buy and he returned the book saying that he did not dare to keep it. In another village a woman jerked a bright little boy violently down on the ground for taking one of our books in his hand to look at. In another village a man struck a boy a hard blow on his back for expressing a desire to buy one of our Reading books. We sold 112 copies

of this Reader. It is published by the "Christian Vernacular Education Society" and has as much of the Bible in it as the American Tract Societys "Tract Primer". We sold 52 copies of a book called "Sastri Kumi" which in a very able manner, exposes the folly of heathenism and its sacred writings.

This and all the books besides Scripture portions we sold for the same price we ourselves gave. Scripture portions we have to sell at much less than cost. We sell them for the same price which the Bible Society allow their Colporteurs to ask.

Of Old Testament portions we sold 25 and of New Testament Portions 122. But of the 673 different books and tracts sold we know that not one will be torn up. The Tamil people would not spend one pie, the fourth of a cent, even without thinking twice what they were about.

Now we have visited nearly half of the different villages in the Dindigul Station, a district so large that four missionaries would find more work than they could possibly attend to. What is one among so many?

With our kind regards to Mrs Anderson your family and the Secretaries

Very Sincerely
Edward Chester

Dindigul, March 18/1865.
Rec'd. May 10.
Rec'd Aug 3, 1865.

Dindigul, May 8th. 1865

Rev. R. Anderson D.D.

Dear Sir

With my last to you I enclosed a copy of our Annual Mission Report for 1864. I spoke, I think, of the beginning of our Spring Itineracy, in Dindigul. We finished this on May 4th. Commencing the work the 1st. of March.

We stopped, in our work, to attend the Meeting of the North Local Committee, at Dindigul, at which time we had a most interesting meeting and a very fair representation of the helpers of the Battlegundu, Dindigul, Kambam, Periaculum and Pulney Stations. I have also given my Saturdays and Sundays to Dindigul, opening my Dispensary, and allowed the Catechists to go to their villages and Congregations.

We have had eleven Encampments, have worked 29 days, visiting 414 villages, holding 490 meetings, (going to some villages a second time, or having a second or third meeting in some large village) having 17.439 adult hearers and selling Rs 68 worth of Scripture portions, tracts and school books of the Christian Vernacular Education Society. We have visited villages distant from Dindigul 25 miles on the North, 22 miles on the East, 11 miles on the South and 17 miles on the East. After the eleventh Encampment we were forced by the rains to leave our tent, but as I had a little time before our Mission Meeting, and the help of Barnes and Holton, two of the Seminary

teachers, I determined to go on with the work as far as we could do so from Dindigul, as a centre. As you are aware, the rains in India, or at least those of the Spring monsoon, are very accommodating, coming on only in the afternoon. We went out, for eight mornings, to villages from four to seven miles from the bungalow and in this way, having three and sometimes four parties, visited 105 villages. In the afternoons, while it rained we had our business and prayer meeting, just as when in the tent, at the bungalow.

We have aimed, in this Itineracy, to leave no village within six miles of the Encampment, unvisited. To small and large, to the villages of the high caste and the low caste, to villages of heathen, or Mohammedans or Romanists, we have gone and with a warrant from our Divine Master have made known His gospel. Up to the time of the rains, or for about 19 days, we went out to villages in the afternoon, as well as the morning, and as in our Itineracy, last year, held a night meeting, in some large village near the tent. The number of adult hearers would have been much greater had we not, for more than half of our time, visited the villages when the men were very busy in their fields ploughing and planting. Our largest audiences have been at our night meetings. But at each of the 490 meetings noted there were at least two addresses. We have usually gone out in three parties, and sometimes

in four and it is seldom that there were not three Catechists in a company. I have heard myself not less than 200 addresses, from the Dindigul Native Pastor, Colporteur and Catechists and can bear testimony to their propriety, faithfulness and power. Christ and Him crucified has indeed been preached.

Through the whole Itineracy we have had, with very few exceptions, the most attentive and respectful audiences, and not, in a single instance, anything like abuse, even in language. Twice, in our night meetings, almost all of our audience were drawn away by the efforts of wicked men, but in these cases we went on with our addresses and singing of lyrics, as usual, knowing that we had an audience within hearing distance, if not within sight.

We have found Brahmins in not more than a dozen of all the villages visited. But in four of our Encampments, when visiting villages among the Mountains 17 and 22 miles North and North West of Dindigul, we found the people very ignorant and full of superstition. We could not induce them to buy or even look at our books. They called themselves "know nothings" and "fools" and wondered that we had taken the trouble to come to such a wretched set. In many of these villages I thought that the people were really glad when our visit was over. But nothing induced us to leave a village, till we had proclaimed our message and tried to sell our books.

In regard to this part of our work I can assure you that I view it with the greatest satisfaction, and thank the Lord that He has inclined so many of the heathen to buy and read portions of His word. With the people of this part of India these two words, buy and read, go together. They will not spend even one pie, the fourth of a cent, for nothing, and if they

4 invest even one pie in the purchase of a book I know that they will either read it or have it read for them. We have sold 12 Testaments; 285 Scripture portions, as of Genesis, or one of the Gospels, or the book of Acts; 915 Tracts, varying in price from one fourth of a cent to about 8 cents, a large sum for a heathen to give for a Christian book, and a number of the school books of the admirable collection published by the "Christian Vernacular Education Society". Among these we have sold 314 of the Tamil First Book, which is itself an admirable tract and containing as much of the Gospel as does the "American Tract Society" Tract Primer.

We may not visit these villages again for months, perhaps, some of them, not again for a year, but these printed pages will go on with our preaching, and do their silent work of teaching, while we are far away. And I know that the sales in this Itineracy will prepare the way for greater success in our next. We needed a greater variety of books and another time I shall try to have them.

But we often had to try very hard to sell even a single book. The party I was with went, one morning, to a village 7 miles from the tent, a village of some size, where we thought we should sell a good number of books. But by the influence of some wretched brahmins, who stood just as far off as they could and yet hear our preaching, and who told the people, who came to show them our books, that every one of them contained sin "Vatham" (or holy book), we sold only one tract, for a fourth of a cent. But not disheartened we went to another village, a mile further on, and there sold more than 30 books.

We have sometimes read and sung and talked for an hour, to sell a single book, and then, in other cases, have only had to show our books, and tell the prices, to sell two and even three rupees, in a single village. Often the people were afraid to buy or touch our books, as if, by so doing, they would have incurred the anger of their gods. In one village, a mother pulled her little son, a bright and pretty boy, violently down on the ground

for taking one of our books in his hand, to look at. In another village, a man struck a boy a violent blow, for asking permission to buy a book.

I should not satisfy myself, or do justice to my Native Pastor, the Dindigul Colporteur of the Madras Auxiliary Bible Society, and to my Catechists, if I omitted to speak of the zeal, interest and real pleasure with which they entered upon and carried on this work. Their work was a laboriong one. Starting out before 5 o'clock in the morning, each with a bundle of books, they seldom returned before ten or eleven o'clock, and had oftener walked twelve, and even fourteen miles, than ten. Then going out ~~again~~ in the afternoon, they would meet again at the tent and all go together to the village where we were to have our night meeting, not finishing our work till eight o'clock or after. But they not once complained that the work was too hard but half of the time came back singing, and many a merry laugh have I heard from their tent as they would tell over, to each other, the incidents of their morning's work. Each party visited, on an average, three or four villages in a morning, and after having at least two addresses the work of selling books begins. Some are in poetry and parts must be sung. One book, called Tastrikkumani, a Satirical poem, ridiculing in a most able manner the superstitions of the heathen, and their foolish customs, can only be sold by singing a few pages of it here and there. Of this we have sold 151 copies. Then every one who buys even a book for a fourth of a cent must have part of it read by the Catechist. "What is this?", "Show us that", "Sing this" were remarks constantly made wherever the people were disposed to buy. And this adds not a little to the burden of a morning's work. But the more they worked and the more books they sold, the happier they were. I need not allude again to the character of their preaching and it was as much a pleasure for me to listen to their prayers at our daily prayer meeting. A single instance of the desire and zeal for the work of one of my Catechists will convey a fair idea of the spirit with which they all seemed to be imbued. In our last Encampment, one of my Catechists was attacked with Cholera. As

6 the Helpers' tent is small I deemed it safer to send all of them in at once to Dindigul, with the exception of the brother and a near relative of the sick man. I should not have been at all surprised had the poor man died, but, by the blessing of God, after about ten hours, he seemed to be slowly recovering. When not yet out of danger, and his life hanging, as it were upon a thread, he raised himself up and looking steadily at me, for a moment, said "Sir I shall be ready for work tomorrow". I laughed and cried. I laughed at what seemed to be the words of one in delirium and I cried as I witnessed the real and sincere desire of this disciple to do his Master's service. Coming in the tent somewhat suddenly, to see him, I found him in tears, and found that he was grieving because he had been the cause of the Helpers being sent away, fearing that the work would have to stop. But, by the mercy of God, we were all back again, and at work in less than two days, and in less than a week the same Catechist was visiting villages with us.

God has indeed been with us from the beginning to the end of our work. We have gone out each morning after seeking His blessing and have met each afternoon to return thanks and pray for the showers of His grace upon the seed we had been sowing. These meetings have been precious seasons and with them and with Gods blessing upon the whole work, I know that my helpers have been greatly benefitted. They have improved in preaching, and they have grown in grace. It is truly a blessed work and the only work in which we can get at the heart of this people.

I must acknowledge, also, in passing, the great service we have received from Barnes and Colton, of our Seminary. They were with us for twelve working days and entered upon the work with the same zeal and pleasure as did the other Catechists. They both make excellent addresses to the heathen and are admirably fitted for this work. During these twelve days we also had two of the older boys from the Seminary classes, as it was their vacation.

Of course in this, as in all our work, in this heathen land, we must depend largely, for success, upon the efforts of our Native helpers. The great secret of success, in this work, with God's blessing, is, I think, to keep the helpers happy, to see that they have plenty to eat, and eat at regular times, and give them just as much work as they can possibly do. And then, as a great incentive, we must go ahead ourselves, and do just as much and a little more than we ask our helpers to do. I have had every available and really valuable helper out with me the whole time and do not believe that any of my congregations have suffered for it.

Since I wrote you last I have opened a book bazaar in Dindigul, securing a central and eligible location in the bazaar street. The success in the sale of books, thus far, has been very encouraging. I employ an old man who has still years of work in him, who was for many years one of our Mission Catechists and who has had a number of his sons in Mission employ.

My English school, on the Compound, is increasing gradually in numbers, and the boys are showing an increasing interest in their studies. I greatly enjoy spending an hour with the First class boys, in Bible class instruction, but for months have been too much away from Dindigul and too busy with the sick, while here, to do more than have a general oversight of the School. There are five Brahmins attending now and they, with all the boys, come to our morning service, on the Sabbath, and attend our Sabbath School in the afternoon. The school has had a vacation, for a few weeks past, to enable the teacher to go out with us on the Itineracy. He also takes his turn to preach on the Sabbath.

My schools and congregations are much as when I last reported about them. It has been impossible, during the Itineracy, to care for them as much as usual, but immediately after our coming Mission Meeting I hope to visit them all. I cannot establish

schools in half the places I would like to from want of funds, both to pay the teacher and to help the people erect a school house. This is a cause, to me, of the greatest regret. I have faith in preaching but I have faith, also, in teaching, and in doing every thing possible to induce the people to buy and read good books. The three must go together.

The only other part of my work, which I have to refer to, is my Dispensary. This I determined should not keep me from my other work, and I do not think it has, though I have had to work the harder and the faster, doing two or three days work in one. My Dispensary has been opened, since the first of this year, 52 mornings. In this time I have had 1478 patients, of which number 906 were new cases. The past two Saturdays I have had over 90 cases, each day, and on last Saturday, as I had allowed the Catechist, who usually helps me dispense medicine, go to Madura, with my other Catechists to attend the great annual Feast, I was all alone, and had to give out medicine as well as take down the cases and write the prescriptions. I save myself much time and trouble, by being very careful and systematic in this work and keep an accurate account of my cases, to refer to when a patient comes a second or third time. On this day, I wrote my first prescription at 6 in the morning, and stopping only to eat my breakfast, I had not given the last dose until half past five, in the afternoon. But as I had been at work in the villages every morning, during the week, and had given notice that the Dispensary would not be open till Saturday, this was four days work pressed into one. It pays, however, with all the toil. I can go into any village in this Station, even where every family may be Mohammedan or Romanist, our most bitter opposers, and can stop the opposition of any wicked man, who tries to break up our meeting and stop our preaching, by simply appealing to the people, some of whom have almost surely been to my Dispensary,

or heard about it. I prove to them that we have only come to do them good, for who can say that it is not a good thing to try and help the sick. Again and again I have been able to shame a wicked opposer, who seemed bent upon stopping our preaching, before the people, and forced him to listen quietly or else go to his house and let the people alone and listen as long as they pleased. Another great advantage of my Dispensary work is the influence I have been able to gain among the Romanists, in softening their bitterness and animosity. The Romanist element, in Dindigul is a very powerful one, and its opposition to Protestantism most violent and persistent. But I have had hundreds of Romanists, among my patients, at the Dispensary and all the Jesuit priests in India and the Pope himself cannot keep them away. A young woman was brought to the tent, on a cot, at our last Encampment and I told the parents they could bring her to Dindigul. She had a peculiar disease and among other things had lost the use of her lower limbs and crept about, when wishing to go from one place to another. Her father is a cultivator, in good circumstances, but a strict Romanist, and the mother, as is almost always the case, among the Tamil people, not to cross the Atlantic, still more bitter and bigoted. She has not been her ten days yet, but can walk 50 feet or more, without assistance. In her village, which has a Romanist name, I do not think there is a single family not Romanist. But since this young woman has been at ~~my~~ Dispensary, I have had not less than a dozen patients, from the same village.

The Lord has very kindly raised up help for my Dispensary, where I had not looked. Mr Hutchins, our late Acting Sub Collector, sent me Rs. 50 for the purchase of medicines, after he had been transferred to another district. Mr Hans Agnew, our present Sub Collector, also unsolicited,

handed me Rs. 50 a month since. Another English friend has sent me Rs. 20, another friend Rs. 10 and the Dindigul Tahsildar, a very intelligent Brahmin, brought me Rs. 15.

This Tahsildar has abounded in kindness to me, since I came to Dindigul, and by his knowledge of the whole Station and the people in every part of it, has been able to give me much valuable information. He has a number of times interfered, where our Native Christians were being oppressed, and has repeatedly put himself to no little trouble to investigate some petty dispute, in regard to land, where our Native Christians have been involved. But three weeks since he went to a village with me, 8 miles from Dindigul, where we have a small congregation.

The immediate cause of my asking him to go was to attend to a matter in which the people of the entire village, Romanist as well as Protestant, were interested. A wealthy but bad man, a Mohammedan, had secured some waste land, which strictly belonged to the village, and was stopping the path in which the village women went to the river for water, and where the people, also, took their cattle and sheep to the river to drink. The Tahsildar after seeing all the parties, and deciding that 6 yards should be kept always open, as a path, allowed each one of the members of my congregation to report to him whatever they pleased in regard to persecution by the Nabtamagar or head officer of the village. This Nabtamagar has often troubled our people and the same man, when Mr Webb was to have his new church dedicated, spread the report among the people that human sacrifices were to be offered to the christians God, and the Sub Collector had to issue a proclamation about it. But now, the members of the congregation do not make out much of a story against him,

and the Tahsildar has not much opportunity for approving him, but simply warns him to be just to all alike and show no disfavor to any parties. This Tahsildar and his kind feelings for our Mission, of which he always speaks in the warmest terms, are a part of the fruit of our Madura English School. A few days since, at the giving out of prizes, at the Government School in Madura, just previous to the scholars having vacation, a very influential native, acting Judge in the Small Cause Court, in Madura, made an address to the many natives, who had gathered at the School house, and spoke in the most complimentary manner of the American Mission. His kind feelings for it had been kindled by this same Madura English School, a school of which I am constantly hearing from the natives, and which I have regretted was discontinued ever since I joined the Mission, and never more than this very day. I believe that that School was influential of so much good, while it was in operation, and even yet is bringing forth much fruit, ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

12 from the "powers that be", to recommend and encourage the measure, that the good Dodges, and Booths, and Roberts, would give us a Madura College in a month's time. A man fitted to fill the post of Professor of Chemistry or Natural Philosophy in Yale College and having had pastoral charge of some $6000 city church, would be none too good to send us for a President of the College. We must work for the high caste and influential as well as for the low caste and men of no influence in the community. We can look after and sustain a good English School in every centre, at every Station and yet do none the less in preaching, in the streets and villages. We are but few and can not hope for many more men for years to come, but we can multiply ourselves, if we only have the money, and add greatly to our influence. We could and ought to have a good English School, a book bazaar and a Dispensary at every Station and at least one high class boys boarding school to train high caste boys for our Seminary, and keep our Protestant families from sending their children to Tinevelli, to the Lutherans at Tranquebar, and worse still to the Roman Catholic boarding School at Madura. I have the children of the poor and low caste in my schools, I preach constantly to the poor and to the low caste, I give medicine without distinction to the poor and to the rich, but I long to see, in our Mission, something more being done to bring the Bible, the Gospel home to the great and influential families of our Madura District. At present they may truly be said to be almost out of our reach

With kindest regards to your family and the Secretaries

Very Respectfully
Edward Chester

Madura, Oct 1866.
Rec'd Feb 8.
Ans Feb 8.
Aug 31 1865

Dindigul May 25th. 1865

Rev. R. Anderson D.D.

Dear Sir

I have written you very recently and have now nothing to say about my own Station but specially in regard to our Press, at Madras.

I have just received a letter from Mr William Laurie, the Foreman of the Press, who seems to feel that I am enough his friend to ask my advice about a new employment. I will quote a few sentences from his letter

"I am employed in the "American Mission Press" from the year 1840 to 1865, full 25 years, the last 10 years of which as foreman of the Press. I have supported myself and family from such remuneration as Mr Hunt chose to give me from time to time and with a firm resolve to work in the Press as long as my strength will permit. I have toiled day and night for its interest. I have several times refused Government employment when offered. Notwithstanding all this matters now seem to put on a new aspect. Mr Hunt tells me to look for employment elsewhere as he expects orders from the American Board to wind up their concern in Madras."

I cannot tell you how much surprised and grieved I was at the receipt of this. And I am sure the news would come as suddenly and unexpectedly to every member of our Mission. I felt sorry for Mr Laurie for whom I had reason for having a high respect and warm interest, for the zeal and faithful manner in which he performed his duties during the five months, I had charge of the Press.

But I felt more grieved that our noble Press, which has earned for itself, and for our Board,

Dindigul, 1865.

2 and for our country so fair a name, should be so ignominiously murdered, just because the positive disease, of the one who should be its warmest friend, prevents him from pleading for its life.

I respect Mr Hunt, honor him for the wonders he has accomplished in the American Mission Press at Madras, and love him as a Christian brother. But as the present proprietor and manager of this Press, his nervousness and dyspepsia, which have been yearly and monthly growing upon him, ever since I came to India, and amount to a disease which entirely unfit him for residence in India, without an immediate change of at least three years in America, also as positively unfit him to give an opinion of any value as to the desireableness or undesireableness of giving up the Press.

I think that our Mission, to a man, are opposed to having the Press discontinued. Our Secretary invited Mr Hunt to attend our late Mission Meeting on the Pulneys, but, if I mistake not, his answer intimated that every thing was settled and that it would be useless for him to come.

I write now to beg that the Prudential Committee will allow our Mission to have one more conference on the subject, and write you on the subject before you finally decide to discontinue the Press. I shall send this via Marseilles and can easily receive an answer before our September Meeting. I can not, of course, have time to circulate this letter among the Mission, before sending it but I shall read it at our coming Mission Meeting and feel sure that I do not misrepresent the views of our entire circle. No one unacquainted with Tamil, and I presume I might say the same of Telegu,

can have a conception of the boon the "American Mission Press" has been to Southern India.

I believe that the very month it was discontinued, unless the "Madras Auxiliary Bible Society" and the "Madras Tract Society" should carry it on, on the same principles with which it has gained its fair name and honor, that the price of printing both Bibles, Scripture portions, tracts and Christian School books would at once advance a fourth or even third.

Our Press keeps down prices because every other Press does its work in so very inferior a manner that they dare not put high prices on their work.

But I am firmly of opinion, as I believe are nine tenths of Mr Hunt's missionary friends, in Southern India, that he might do his work just as well and yet a little cheaper without any loss to the Press. And the matter of cheapness is of increased importance as we are beginning to sell Scripture Portions and tracts more than ever before. One fourth of a cent less, on a tract, will often secure a much greater sale. And we are needing a Press every year, more and more. The more books and tracts we sell, the more demand is there for them. And we want them well printed.

Rather than have our noble Press given up I would gladly make any personal sacrifice and will cheerfully add an hour or two to my present work to help keep it up till you can find a man to send from America. With the present foreman, William Laurie, and the compositors and press hands whom Mr Hunt has so well trained I know that I could carry it on from Dindigul,

4 making a visit to Madras every month or two. In about a year, perhaps less, the Rail-road connecting Trichinopoli with Madras, via Erode, will be completed and then Dindigul will be but 45 miles from the Rail and I could reach Madras in 48 hours from my bungalow. And I know that I could make it pay its way, and more than that it ought not to be expected to do, as the work should be done at the cheapest rate possible in order to ensure a large circulation of the best tracts and books ~~[illegible]~~. I believe that I could secure the whole of the Madras Tract Society's work and almost the whole of that of the "Christian Vernacular Education Society", besides doing a most useful and valuable work for the other Missions in Southern India which have no Press of their own.

My plea, then, is that you will wait at least till you can hear once more from our Mission, before deciding to discontinue the Press. I have not pretended, in this letter, to advance arguments for the continuance of the Press, for I know that coming from me alone they would have but little weight. But I feel assured that such could be advanced as would thoroughly convince you of the desirableness and importance of doing so. I shall also write to Mr Hunt begging him to wait until an answer can come to this before selling the property.

With much respect
Yours Sincerely
Edward Chester

Dindigul, May 25. 1865.
Rec'd. July 20.
Rd Aug 3. 1865.

Dindigul Jany 3rd. 1866

Rev. R. Anderson D.D.

Dear Sir.

I have usually sent my stated letter for this part of the year, in November, but the delay of a month enables me to report a few matters for the year, and thus compare them with the same facts noted in the Annual Report for last year.

We have had, in the Dindigul Station, for the year 1865 a gain of three congregations, over 1864, with an increase of 85 in the total of members of congregations, and 18 in the total of church members. We have three more schools than in 1864 with a total of 14 more scholars in all the schools. This increase is so small only because the year has been one of famine in my whole district and parents have had to employ their children in work in the fields and on the roads more than at any time since I have had charge of the Station. We have gained but Rs. 8. 12 annas in our total contributions, and this is not only because on account of the famine our native christians have had less to give, but because we did, as a Station, very well in this matter, in 1864, even though I have to say it myself

We have sold 20 more Testaments, 46 more Scripture portions, and 1655 more tracts than last year, but taking our sales of Christian School Books, also into account, our sales have amounted to Rs. 100 more than last year, being Rs. 143. We have spent 27 days more in the Itineracy than last year, visiting 239 more villages and having a total of 14.000 more hearers.

I have had at my Dispensary 1252 more cases than last year, the total number of patients being 4596. This is the attendance for the 130 days I have had the Dispensary open. I see special cases any day when I am at home, but have only Wednesdays and Saturdays as regular Dispensary days. I make it a point, as far as I can do so, consistently with my other regular work, to be always at home on these days, and give up the whole of them to this medical work. I never go out into the villages, whether in the Itineracy, on tours or to visit my congregations and schools, without having the sick brought to me. But in all cases, unless it be some disease like cholera or some special surgical case, I insist upon the patients being brought to Dindigul on my two regular Dispensary days.

In one of my former letters I spoke of a great heathen festival, held at a village 5 miles from Dindigul,

called Tahdikombo. It is held annually, the last of October. This year cholera was taken from that feast to more than 100 villages in the Dindigul district and perhaps to a thousand others in different parts of our Mission district. I have not seen so much cholera since I have been in India. In the town of Dindigul I attended over 70 cases and we sent out medicine from our Dispensary to more than 300 cases, in the villages at or near which we have Catechists. In one village where we have a congregation and school, 17 recovered out of 21 cholera cases, where our medicine had been used. And the deaths, in these four cases, were of those who sent for medicine after the state of collapse was fully established.

I have free access into every house in Dindigul. I have been into the inner room of the most prominent and wealthy Brahmin living there and have also been called into the family rooms of some of the most wealthy of the Mohammedans. And wherever I go in my Station district I find the powerful influence of the Dispensary in not only securing polite and kind treatment for myself but also for our native Pastor and all the Catechists. //

I have been somewhat annoyed by patients from the villages, who have to stay a week or more on the Compound occupying our School houses and bungalow veranda. To avoid this I have erected at a cost of about Rs. 100 a

4 a thatched building containing seven rooms, which will be a great help to me in this matter. The expense of this and nearly all the expense for medicine used the past year, has been met by the kindness and generosity of a few of the English gentlemen living in the District. Our head Collector Mr Levinge and our Sub Collector, Mr Vans Agnew, have each given me Rs. 100 & As I have written before I do all in my power to lessen this medical part of my work, but to give it up is simply an impossibility. I could not live in any part of our Mission district or in Southern India and give it up. I would not if I could, for I am convinced that I do more for our Common Master and our Mission by undertaking it and follow more in His steps who was the great Missionary and the great Physician

My schools are giving me increased satisfaction and the one on the Compound has not been in such good condition as now since I have had charge of the Station. A young Brahmin from my English school, of high caste even among the Brahmins, has applied to me for baptism and will be baptized in a few weeks. Even the knowledge of his being inclined to accept Christianity has caused the removal of two promising lads in my first class from Dindigul to Madura and his baptism will probably break up the School for a time. But it will be done, nevertheless, and the lad, probably, sent to our Seminary at Pasumalie, to

to prepare for Catechists' work. He says, now, that he wishes to tear off his cord and preach in the Brahmin street. Please put this down to the English school; for this boy would never have entered my Tamil school with the 20 and more pariah boys I have there. And attending my English school he has attended our Sabbath service twice every Sabbath, and confesses that he here learned much about Christ Jesus.

May the Lord grant that this be but the beginning of a great overturning among the multitude among the higher castes, in our midst, now, as far as Mission labor goes, almost out of our church.

Within six weeks a fire has occurred in one of the villages where I have a congregation, destroying all but 18 houses in the village. Our church, school house, Catechist's house and Teacher's house, were, three weeks since only a mass of blackened and unsightly mud walls. But though we must at once stir ourselves to make good the loss, the fire will be a gain to us as it has enabled me to buy for a very small sum, a piece of land and some good walls, in the heart of the village. I have always felt troubled about our congregation, here, as the church was so small and our Mission houses were crowded together into such narrow limits. The Catechist and his family have suffered in health, in consequence. Now he will have large, comfortable and healthy quarters.

And I am more and more convinced that we must aim and strive to make our native helpers comfortable and happy. We cannot do without them. They are a part and portion of us, in our work, and they will do just as much again for Christ and our Mission if they have not to constantly feel the pressure of care and anxiety for food and clothing. Some of my helpers in Dindigul, and fully two thirds of them, have, during this famine period of full two years, suffered for want of really nutritious food. Some have had but two meals a day who ought to have had three, and some, for weeks at a time, have had but one real meal in 24 hours. We ought, at once, to add 25 p. cent to the wages of our Catechists. Just as with our Mission families, the cost of all their articles of provision has increased nearly or fully 50 p ct.

We shall lose yearly, I believe, more and more of our best helpers, if we do not at once make a more liberal allowance for their support. For one I do not wish to live and work in India and make one less sacrifice, any less self denial, than I see my native helpers making, and I <u>would</u> not stay in India if I had to suffer so much discomfort as do some of our men, from the low rate of wages we are forced to pay them. Since the beginning of the year we have had the pleasure of welcoming to Dindigul

and to our bungalow, Mr and Mrs Corke, who will now be permanent residents of Dindigul. Land has been purchased for the "Training Institution connected with the Christian Vernacular Education Society, and the Students have already removed from Madura, a temporary place for the Institution having been secured in the old "Mess House", which you may remember. This gives us most pleasant neighbors in our house and adds very pleasantly to our Sunday School and the numbers in our Tamil services. The Institution will also gain at once not less than six men by the change of location, and when the Rail road is completed to Dindigul, as it very soon will be to a town Karoor, 45 miles from it, I feel sure that Dindigul will be found to have been a good choice. But the change from Madura was forced by the impossibility of buying land, in a good locality, within any part of the Madura town limits.

// Of the three congregations formed in my Station, during the year, I have much to encourage me. They are in a part of my Station district where I have previously had no congregations, and the present look of matters in that direction is, that we shall have a large accession to our numbers,

during the new year upon which we have entered I see the Lord's hand most plainly in this new movement. I have thought well of the Dindigul helpers, ever since I have known them, but I have not before seen them more happy or more engaged in their work. The work they accomplished in the Itineracy was truly praiseworthy. Day after day these men walked from ten to twenty miles, visiting often as an average to each man five villages a day. And through the year they have done good work.

And I have not myself been more happy in my work at any time since I have been in India. The Lord has been very kind to Mrs Chester and myself and given us remarkably good health. A recent attack of severe sickness, which however, lasted but a few weeks, has left me in really more comfortable health than I have enjoyed for two years before.

(But do send us out more men to occupy our field. What can I alone do in the 1000 villages of my Station District.. Madura has a right to demand men. With kind regards to Mrs Anderson and your family

Very Sincerely
Edward Chester

Dindigul, Jan. 3. 1866.
Recd March 13.
Ans

Dindigul May 12th. 1866

Rev. N. G. Clark D.D.

My dear Brother

Since writing my last stated letter the Circular letter from Boston, introducing you to each of our Mission circle, has been received and while I cannot conceal my regret that we are to lose the services of your honored and much loved predecessor I desire to convey to you my warm sympathy in your new and responsible duties and express my most earnest desire that you may have all needed assistance from on high, all needed strength and wisdom and grace and the constant blessing of the God of Missions.

The work in the Dindigul Station for the last four and a half months has varied but little from that noted in my last letter. From one very feeble congregation, which has had but little of promise in it for many years I have withdrawn the Catechist to place him where I thought he could be more useful. In a new congregation, of which I spoke with much hope in my last letter, my expectations have been fully realized. Those placing themselves under Christian instruction have attended the Sabbath services regularly and shown much interest in the labors of the Catechist. Within a few weeks past they have completed their school house, which is to serve the purpose of a prayer house, and of the Forty Rupees, which this has cost, I have paid but Two. In building this the members of the congregation have received no little help from the head village officer and a few other leading men in the adjacent village where only high caste families reside, and it made the formal opening or dedicatory services the more interesting that a number of these high caste heathen men were present and that two of them gave

Five Rupees each ~~for~~ a gift to our Native Evangelical Society. The members of the congregation also at the same time gave a cloth to the Catechist.

In the schools on the Compound there is a slight increase since I last wrote. The average daily attendance is nearly 100. The children of the School at Mertipatti about 35 in number attend our morning and afternoon Sabbath services as well as the children in the Compound schools. Our Sunday School has been increased by the removal to Dindigul of the Training Institution of the Christian Vernacular Education Society. Abraham Alleine, the first native teacher in this Institution, who was formerly one of our Mission Catechists and more recently in Dr Winslow's employ, at Madras, seems since his coming to Dindigul, to have exerted a good influence upon our helpers and native christians. At his request a daily morning prayer meeting was commenced at the Church on the compound about three months since and the attendance up to this time has continued good. I have not known a time when Alleine has himself been absent from this meeting. During the past week, as there has been vacation in the Institution, he has been out with us in the tent on our Itinerancy, and rendered very efficient service. I have had our Mission tent twice since the first of January spending with the Dindigul Native Pastor and 8 Catechists 31 days in the Itineracy. We had 12 Encampments, visited 344 villages had a total attendance of 11.765 adult hearers and sold Sixty three Rupees of Testaments, Scripture portions, tracts and Christian school books. During the whole of the last Itineracy we have had the very valuable assistance of Colton one of the Seminary teachers and two of the Seminary teachers they very cheerfully giving up a part of their vacation for this work. We have visited in this Itineracy villages

34 miles from Dindigul in a Northerly direction and villages 20 miles in a North westerly direction, the limit of our station bounds in these directions. As it is a year since we made these same Encampments, the villages in these localities have been visited but once during the year It is true that in many of them books have been sold, which, from the very fact of their having been purchased will be more likely to be read. But at the most how little can we do for the 250.000 and more souls to whom we are especially called to minister. There should be a resident missionary located between Dindigul and Pulney and another 15 miles North of Dindigul and there would still be more work than two men stationed at Dindigul as a centre could possibly accomplish. But we labor on with the hope that we may yet see the time when we need not be forced thus to neglect the mass of the heathen and offer them but one or at most two opportunities in an entire year, of hearing the gospel.

I have adopted Wednesdays and Saturdays as the days when I will have my Dispensary regularly opened and with the exception of two occasions when I have had to be absent for more than ten days at a time from Dindigul have been able to carry on this work. This does not free me, entirely, on other days, when at home, from caring for the sick, but the burden of the work is limited to these days. Even during the Itineracy I conceived it better to come in for the time, though giving me much additional traveling, that by so doing I might have the remainder of my time to devote more entirely to village visitation. During the 32 days the Dispensary has been opened a little over 1000 new cases have been treated but the total number to whom medicine has been administered and who have been present at the

religious exercises at the Dispensary has been nearly 3000. There have been more in patients during the past two months, than any time since I have been in Dindigul and as each of these patients must have some of their friends with them to cook for them and take care of them we have had a larger number over whom we can hope to have a permanent influence. My former letters have shown that it is my earnest wish and endeavour to prevent this medical work from interfering with my ordinary Station duties. But to do this requires an amount of labor, which, at times, is hard to be borne. For weeks past, I have been compelled, on every Dispensary day, to labor incessantly from 6 o'clock in the morning until 7 and 8 o'clock in the evening, stopping less than an hour for my meals. I mention this as a reason why I have felt compelled, in order to try and secure efficient aid to relieve me a little from this excessive labor, to send two young men, who have been a time with me in my Dispensary, to study in Dr Paterson's Medical Training Institution in Madras.

I have been urging upon my Catechists and the members of our congregations more than at any time before, the duty of building and keeping in repair their prayer houses and school buildings. I find that those members of our congregations, who have joined us from the Romanists, have been in the habit of paying far more each year, towards the support of Romanism, than they do now to help on our work. I believe that until at least this much is looked upon as a positive duty we cannot hope for large amounts to be given towards any of our Mission Charities.

With kindest wishes

Very Sincerely

Edward Chester

Dindigul, Nov 14. 1866.

Rec'd July 24.

Ans Oct 22

Dindigul, S. India, December 24 '67

Rev. N. G. Clark D.D.

My dear Bro. in Christ

I have not treated you well, either as our Foreign Secretary, or as a dear Christian brother, in the matter of correspondence. You wrote me a very kind letter which I received while attending our Mission Meeting at Kodi Kanal. I have acknowledged the receipt of it but never really answered it. Then I have two stated letters written, one which should have been sent in June and one in July of this year. But I have been waiting and hoping to hear something positive from America, in regard to money to pay off my debt, which I could add as a Post Script to my letter. Then, again, I have been unusually occupied. This has been the busiest year of my life. Day after day, through the whole of the warm season and the whole of the rainy season, I have found work for more than sixteen hours of every day, and work, too, which I think has told upon my Station. On our Itinerary, during the year, we have spent 91 working days in the Tent. The we means the Native Pastor of Dindigul, five Catechists and the writer. The tent is one which the Mission granted to me at the beginning of the year, and we have been able, by the blessing of God, to make good the promise I made to the Mission that we would use it at least three months in the year.

We have visited 818 villages, had a total of 31,366 adult hearers, and sold Fifty three Rupees of Scripture portions, tracts and Christian School books.

"The Pastor and Catechists have done noble work, and have done it cheerfully and joyfully. They

2

have improved in their preaching to the heathen and I think have grown in grace. I have enjoyed the work just as much as they have, and tried to stimulate them as much as possible as a fellow laborer.

I seldom walk less than seven miles a day, on the Itineracy. I always walk with the two Catechists, in whose company I go, to the most distant village of our morning or afternoon visit, and then to one or two more, and ride back to the tent. I have not, this year, asked from any helper more work than I was both willing and ready to do myself, and have actually done. If the tent is at any time at a distance from Dindigul, I frequently walk in 12 or 14 miles, to attend my Dispensary.

And I must, in simple justice to my helpers, say, that in my absence, on Wednesdays and Saturdays, from the tent, as these are my Dispensary days, they have carried on the work faithfully and ably.

In my Dispensary, we have had 4351 new cases this year, being 726 more than last year; and a total of 11,966 since the Dispensary was first established.

But this does not show the amount of medicine used or the total number of those who have heard the gospel every Dispensary day. Many of these 4351 have come from two to six or more times, and a third added will give the actual number of cases treated from day to day. These have come from more than 380 different villages.

I have had many important surgical operations to perform this year, and know that, by the blessing of God, I have saved many a life.

As Government have just furnished me, as a part of their grant, with a most valuable case of Eye Instruments, I have begun to operate for cataract. I have scores of these cases, but have hitherto had to turn them

away as I have not felt that I could afford to buy the instruments needed. I will send, with this, a copy of my last stated letter, in which you will see about the Governor, Lord Napiers visit to Indigut. I will also enclose a copy of the Government Proceedings in regard to our Dispensary and you will then see how our Heavenly Father has blessed the short visit Lord Napier made to our bungalow and Dispensary.

This munificent grant has been so very kindly given and I am left so entirely free to carry on matters just in my own way, that nothing since I have been in India has so cheered me, so encouraged me in my work. I am just ten years younger and the blood coursing through my veins just as it did in America. I never looked forward to the coming of a new year with more courage or more delight in my work. The helpers on the Dispensary have already pledged with me that God helping us, we will do 20 days work in the tent in 1868.

Father and Mother wrote to me to get ready to come home at the end of the ten years from leaving Boston in the good ship "Corsair". But I feel more like staying a 20 longer. I feel as if my work was only just beginning. Now I am going to write in the plainest manner in this letter, concealing nothing and keeping back nothing which I feel I ought to say.

I have many times, for the past two or three years thought that the Prudential Committee might have done something if they had tried to cheer us a little on. The two last Annual Reports, for 1864 and 1865 have shown plainly that we

addition to carrying on all my other Station work, and not being behind any other Station in the work of the Itineracy, that I have had over 3000 patients a year, to whom to give medicine. These same Reports have given every Rupee which I have received from English friends to carry on my work. Now as business men the Prudential Committee can easily see that even if I am able, by an unusual amount of good health to carry on this laborious work, that I have no means at my command to pay for the medicines.

Within three months after I began to try and get help from individual, personal and dear friends in America, not only did a private letter come to me from you and from Sec'y Wood, of New York, but a printed circular was prepared and circulated among all the Missions of the Board, dissuading and virtually forbidding the missionaries of the American Board from making private application for help to carry on their work. Now may say that the Prudential Committee did not ask me to open a Dispensary but I have clearly shown in former letters, that I cannot stay in India and ignore my knowledge of medicine. I do not ask the sick to come to my bungalow, but they do come and from distances of from one to sixty miles. I do nothing to increase the number, but simply systematize the work of my Dispensary as much as possible so as to gain time for my regular Station work.

Order me to stop my Dispensary and you order me to leave India. Now I have often thought that without my having to bring the matter through the Mission to the Committee

thus, at least seeming to commend my work with my own lips, and make it of undue prominence that some action might have been taken to relieve me, not from the work or labor itself, but from the pressure of a constantly increasing debt. I thought so the more after receiving your letter in which you mention that Dr Backus sent you extracts from my letter to him, indicating the burden which was resting upon me and urging you to bring the matter before the Board.

Dr Backus however, as you undoubtedly know, wrote his letter entirely from his own convictions of the importance of my receiving some aid. I neither asked him to write nor expected it. I did not know that he was so dear a friend of yours.

I wrote him an appeal as a very intimate and valued friend of my mother's as well as our whole family. And in the few cases where the appeal was sent, before receiving your letter, it was to relatives or intimate friends, who could have helped me without diminishing in the least their donations to the Boards.

A number of my relatives are Episcopalians. Fifty dollars, in answer to this appeal, was given by a cousin of mine who is a Unitarian.

The whole thing narrows itself down to one of three things, which must be done and done at once. I must be allowed a certain liberty to appeal for help to pay off the debt I have contracted on account of my medical work, during the past eight years; or the Committee must propose some mode of relief; or I must give up the Foreign Missionary work and go

into business in America and clear the debt by my own exertions.

Nothing, as I remarked in a former letter, but the war in America, prevented me from trying year by year, to secure the amount I had expended in medicines for the previous year. While that continued I considered it useless to attempt to raise money among friends in America, for work in India.

This debt is for work performed in the past. God, in His mercy, has cast a bright light upon the path which opens up before me in the future, and I no longer enter my Dispensary with fear and trembling.

With the liberal grant of medicines and instruments from Government, and the monthly subscriptions now given to my Dispensary, by kind friends in India, nearly 4/5 ths of its expense is provided for. I have told you that I felt more like finishing 20 years of labor in India, before making any change than I ever had before. And I said it in earnest and meant what I said. But I am not willing to remain with this load upon me, when, if it is fair or proper for Christians in America to pay me for the time I have occupied and the labor performed, in making bricks, it is as fair to furnish me with the straw. I have delivered the tale of brick and been told to go to gather straw for myself.

I was going to say that I have been greatly to blame for not having written to you much oftener and explaining the character of my medical work and the many encouragements I have in connection

in connection with it. I should rather have said that I regret that my daily and constant work has forced me to deny myself the privilege of writing to you as often as I desired.

Rumors have reached me that you think fees ought to be asked for medical service and money collected for medicine. Perhaps Dr Lord has been reporting to you what he considered was great success in collecting fees while he had charge of the Madura Dispensary for venereal cases, without telling you that just as soon as Dr Green of Jaffna began to charge at his Dispensary for medicine, just as soon his hearers of the Gospel, at the Dispensary fell from 1000 to less than 2000 a year.

This is the great thing to be effected by establishing or sustaining a Dispensary, to preach Christ, and if by asking even the smallest fees, you drive persons away from hearing of the Great Physician, you injure and destroy its usefulness.

I will not speak of the practise of Dr Paterson, of Madras, or Dr Lowe, of Travancore, in this matter, though as well skilled in their profession and true Medical missionaries, their experience is most valuable. But I cannot forbear speaking of my own feelings on the subject for I feel a special interest in it. And I know that if you had lived even three years in India, or spent three months with me, on the Itineracy, that I count on you as a convert to my views.

The natives of this country build small tanks, for the benefit of villages, rest houses and wells, and places corresponding to the drinking fountains in the great cities of America and England for the

benefit of travelers, and do many other similar works of benevolence, which though they may be entered upon simply with the hope of obtaining merit are still real charities and thus viewed by the natives of this country.

A Dispensary is a Christian Institution. A Dispensary asking fees for medical services is no charity. Such an exemplification of the Gospel is a damage to our cause. And thus, what in New York city is established as a charity and supported by the people as a charity, is here, in India, side by side with Heathen Institutions, which are real charities, turned into a bazaar for the sale of medicines.

And that is not the worst of it. As the English medical missionaries in India, do not charge for medicine or surgical skill, nor the Government in their Civil Dispensaries, from one end of the land to the other, our American Mission Dispensaries would be set down by our English friends as Yankee medicine bazaars and very likely the question would be asked whether wooden nutmegs are also sold there.

I do not count that man, in the profession a brother, who would degrade the profession of a Medical missionary, by charging for his surgical skill and beyond skill in surgery and surgical operations, there is nothing <u>certain</u> in the medical profession. You give every dose of medicine in the dark and medicines, which, for years, have been deputed as specifics are year after year giving place to new preparations, which have their day and then passout of the Pharmacopeia.

Did Jesus Christ ask fees for his surgical skill,

and can we have a better model missionary physician?

Do we not, in India, need to use every inducement not only to secure adherents to Christianity but even hearers of the Gospel Proclamation?

If He allows us, as He did the disciples of old, to use miracles, shall we charge for them, when the disciples did not?

And do you echo the remark, made so often here in India, that native doctors charge the people?

But you need to know the native doctors and how barbarous and cruel is their treatment, and how much of heathenism is mingled with all of it, to sympathize with the endeavor we make to drag the people out of their clutches. I would not charge fees just because they do, on purpose to make our system as different as possible from theirs. And it is a charity, a mercy, the extent of which you have no conception, to induce the people to drop their native doctors and be willing to put themselves under European treatment.

Charging fees will strengthen the hands of these miserable, ignorant heathen native doctors. We would not consider it a large sum to pay 500 Rupees to rid ourselves of the intrusion and annoyance of the Lutheran missionaries and their agents, in our Mission district. Sums paid for medicine to give away likewise help in removing a great evil.

But if we are to follow the natives, in their customs, then we must, like the wretched Kohdaingees, or soothsayers, charge for every prayer we make.

As the Government gives medicine gratuitously, in their Civil Dispensaries, so do the English gentlemen, the Collectors, Judges and Engineers, when out in their tents,

among the people. And shall we, as missionaries, seem in the eyes of the natives less charitable than such?

But our helpers and the mass of our native Christians cannot afford to pay for European medicine. And in the scarcity of really good Catechists and teachers, at this time, we cannot afford to have their ranks thinned. They know, also, that the Board provide us the missionaries, with medicine as well as medical attendance, free of expense. In requiring our helpers to pay a small fee for the education of their children, it is optional, with them, to send them to the Seminary or Station schools, or not. But, if they are sick, there is no option in the matter, but a necessity. They must take medicine or die.

Is it recorded of Jesus, when He fed the 5000, that he exhorted His disciples to charge each one a small fee for his meal, telling them that this was the beginning of the establishment of a new church and the new disciples must be initiated into the habit of giving? Did He charge the poor Widow for restoring her son to life, or the poor woman whose issue of blood was stanched, or Jairus' daughter, or the poor blind beggar? Are we wiser than Jesus?

The natives can be educated to give gratuitously. They have given Thirty five rupees, this year, in charity at the Dispensary, in the place of Seven rupees, last year; and I hope to secure Rs. 800 from the natives of this district, for the building of a "Womens Hospital"

Granted that a few ungrateful and unworthy men, who have the pecuniary means to pay for medicine, do receive assistance gratuitously, shall we, therefore shut out from the benefits of hearing the gospel thousands who are too poor to pay for medicine?

The taking of fees, if the matter is to be done fairly, would add so much to the trouble of a Dispensary, when the number reaches 5000 a year, that I would prefer to pay the whole expense of the medicine, myself, rather than attempt it. It would also bring about an annoyance of which no one, who has not lived in India, could conceive of and that is the insolent demanding, on the part of some of the natives, of further service for fees once given. To me, with the limited experience of the natives which I now have, this alone would prevent me from attempting to receive any pay from the natives for medical service rendered. As it is now, I give my services and medicines when and to whom I choose and all others I reject. I also am absent from my Dispensary not only at our Mission Meetings, but whenever I think best.

I am entirely free and I desire ever to be so. I will never charge my fellow missionaries for medical services, nor could I charge the helpers, who work with me as fellow laborers in the Vineyard of a Common Master.

You will excuse me for the great length at which I have written on this subject. There is probably no one in the Mission who feels more deeply in regard to it.

My English School has reached a total on the Register of 132, and a daily attendance of over 100, of which number 34 are Brahmins. The School was never in better working order. The teachers have been thoroughly engaged in their work, and the regular attendance of the scholars has been remarkable. I am sometimes enabled to spend an hour a week in this school, though I seldom fail to give two hours on the Sabbath to instructing the First and Second Classes, numbering about 22 boys. For one hour I take "Watts on the Mind", a book introduced into the School at the request of an intelligent

Brahmin living in Dindigul. The Bible is taught the first hour of every day in the School, and a majority of the boys attend the services in the Church, on the Sabbath. The boys of the Station School, with one exception, attend the Tamil School on the Compound, which now numbers 72 on the register, and has reached an attendance of 66. This school is also in excellent working order.

Mrs Chester has the charge of two day schools for girls, one on the Compound, where all the girls are of Christian parents, and the other in the town, where most of the girls are heathen. She is exceedingly interested in many of these girls from among the heathen, for they have not only learned to read while attending the School but are daily reading the Testament in their houses. Mrs Chester meets them at the School five days in the week, and the girls often come to the bungalow, to see her.

Three of the girls in the Compound School united with the church at our last Communion.

Four adults united with the church at Murugampatti, three months since. This is the village where the members of the congregation have, within a year past, given almost the entire amount, expended in erecting a new church for their use.

I am glad to be able to report much less trouble from the Romanists, during the past few months, than for a long time past. The Agents of the Leipsic Lutheran Society are annoying us and injuring their work in the Station more than the Romanists.

Very Sincerely

Edward Chester

Received May 26. 1868.

Dindigul, Dec. 24. 1867.

(Copy)

"Dindigul, March 10th 1868.

My dear Dr. Anderson,

If I have never written to you a word of "Farewell, it is only because my press of work, for I know of no other word to express it, has made me naughty to you just as I have been to Dr. Clark and to my dear Father and Mother.

I see the work of ten men to be done, and it comes up before my eyes morning noon and night, and I have to leave the real recreation and pleasure of letter writing and do as much of the ten men's work as I can.

But I cannot forbear telling you of a little incident which I am sure will please you. When we go out in our tent on the Itineracy though pitched within a mile or less of a village where we have a Christian congregation, we never allow this fact to change in the least our plan of visiting about 12 heathen villages dur-

Dindigul, Dec. 24. 1867.

ing the day. But after having had an evening meeting in some large heathen village, near the tent, we often go for an hour and have a short meeting for prayer and exhortation with our christians in their prayer house.

"Last week our tent [in itinerating] was pitched on the road side, hardly 200 feet from the little school-house or prayer-house of 'Anderson patti'. Did you know that we had a new Christian village in our Dindigul Station by this name? It is not two years old yet, but it is already on the Government records. Every householder has renounced heathenism, and no one who has not done so is allowed to build a house or live there. They were going to call their village 'Suizereha patti' or 'Gospel village', but when I proposed "Anderson patti" a name which does very well in Tamil, every face beamed a hearty response. The catechist of this village remembers you well, as do a number of the congregation. But some have renounced heathenism and put themselves under Christian instruction since you

were here.

"But the incident I wished to state was one connected with the little school house, in which the congregation meet on the Sabbath, and in fact hold all their meetings. We met - the Dindigul Native Pastor, the 5 Catechists engaged in the Itinerancy, the Catechist of the village, a few friendly heathen men, the men and women of the congregation, and the writer - one evening last week, and dedicated, with heart felt gratitude and solemn prayer, this little mud walled, thatched school house. And we prayed for the heathen man, whom God has raised up as a true friend to this little congregation, who built this school-house, so well adapted to the present wants of the congregation, entirely at his own expense.

And another pleasant feature about Anderson patti is, that in no part of my Station have I more real encouragement. There are four congregations within as many miles of the village. The school in

~~Anderson patte~~ the village, though just commenced, numbers 16 scholars! And as I have a few lines left let me tell you one more fact of interest. I was visiting villages, with the Pastor and one of the Catechists, one afternoon last week, in this very region, and came to one where there are a number of high caste heathen men, very friendly to us. We found one, an old man, of venerable appearance, & most kind & cordial address, sitting near the entrance of his house. I know him well, for I have seen him two or three times in his village and he has been once to my Dispensary for a disease which had troubled him for a number of years, but which yielded most readily to treatment. We told him we had come to preach, & as he seemed most willing to have us do so we sang a Tamil lyric, and a company of 30 or more, mostly women, gathered around. We preached of Christ as the only Saviour of sinners in every land. The old man listened well, and made me promise to stop on my way back from another village and drink some milk in his house. This I did, and greatly enjoyed it, but far more to hear these words from the old man, so near the end

of his earthly pilgrimage: "Since I came-
back from your Dispensary I have stopped
praying "Siva Siva help me" and now
pray to the God to whom you Christians
pray. But now I shall say "Oh Jesus,
Saviour, help me a poor sinner."

Our kindest regards to Mrs. Anderson.

Very Sincerely,

(Signed) Edward Chester.

Dindigul March 31st. 1868

Rev N. G. Clark D.D.

My dear Bro. in Christ.

With this I send a copy of my last stated letter, one which has been read, as are all of these semi annual letters, at one of our Mission Meetings. It should have been sent weeks and even months ago, but I have been pressed with other Mission work. And now, I have made a copy of that, and am writing this, not that any less work stands staring me in the face, but simply because I have been confined to the Compound, for the past ten days, by a lame foot. I fell, while walking in the dark, to visit one of my villages, and turned my ankle under me. I had to sleep out, all night just where I fell, and ride home 8 miles on horseback the next morning, but it did not keep me from the Dispensary that day, or from preaching twice the next day, which was the Sabbath, though I had to do so sitting in my Chair. But we go out in the tent in a few days more. I have improved the time in attending to some important writing and having a careful examination of my Compound Schools.

You are doubtless already wearied of my handwriting, if you have commenced upon my Stated letter, and I will promise you to write but a few words more. I write especially to acknowledge and thank you for your very kind letter of Jan'y 28th. just received. It is virtually answered by the letter enclosed. I have explained, as well as I could, my remissness in writing and asked your forgiveness. I have also written, with as much plainness as I could, my opinion in regard to asking fees, of the natives, for medical services. I might add that in a conversation I have had with Mr Abbuthnott, the Sub Collector of this district, since your letter reached me, that he took the strongest ground against the asking of fees. He very kindly gives me Five Rupees a month, for my Dispensary. He gave it unsolicited. He also as kindly allows me the use of his Dresser, a saving to me of Fifteen rupees a month. You are

Dindigul, March 31. 1868

Recd May 2 1868 No. 126.

wrong for India, whatever you are for Turkey or Syria, and if you could come and spend three or even one month with me, in my work, you would say so. And there is no man, at present connected with our Mission, who has had the same opportunity that I have had, during the past eight years, of judging in the matter. The variety of experience I have had, in medical matters, both in Tirupuvanum, Madura, Madras and Dindigul has been to me a matter of wonder.

Not a man in our Mission, though five have been at my house in Dindigul, on Dispensary days, have ever sat by one through one hour, and yet I am oftener ten hours, steadily and busily at work than ~~has~~ Mrs Capron once spent about three hours and I think was satisfied that some good was accomplished. But every visitor at our house knows that I do not neglect my Dispensary to entertain them. But it is only by working very hard on my two regular days that I have so much of the other free for any other Station work. I try to be away from Dindigul four days in every week. On Sabbath I know that I can, as a rule, do more good by being here than in any other part of my Station.

I was greatly surprised to hear of Dr Lord's death. I thought that his health was improving in New York. Mrs Lord wrote so, in recent letters. He had very few moments, not to say days, of real health, during his last stay in India. It was a great mistake his ever returning. A man who has once suffered severely in his head or liver, in India, should never be allowed to return. He may labor usefully for years, in America, but in India, his life is misery and worse than useless. If you have not read Lacroix's life by Dr Mullens, you ought to do so. His views on this point are most valuable. I entirely agree with him. I hope that you received my last letter, with Photographs of the Mission and some of Mrs Chester's Girls' Schools. I now enclose a Photo. of her Compound Girls School. This, too, was kindly taken by Mr Ashmuth.

Very Sincerely
Edward Chester

Dindigul March 26th 1869

Rev. N. G. Clark D.D.

Secy A.B.C.F.M

Dear Brother

Time passes very quickly, here in India, when one has plenty to do, and I dare not look up my last date. All I can say is that though I have not written often to you, it is not because I have been in mischief. I will not repeat what you will find in our printed Mission Report for 1868, a copy of which is probably already in your hand. We have commenced our Itineracy work for the year and hope to do as much, if not more than in 1868.

The Catechists have been keeping the subject of giving tithes before the members of their churches and congregations and some have already sent to me the tenth of the produce of the last harvest.

But I know that you will be pleased to hear that the Dindigul Church, I mean the one in the town of Dindigul, over which Rev. A. Savarimuthu has been Pastor, for ten years or more, has reached almost, if not quite the point of self support. Pastor Savarimuthu has a call from the churches in the Western part of our Station District, a district which is growing rapidly in importance and where, if he did not go, I would have to ordain another man. His plan is to live at Andersonpatti, where the people are disposed to build at once a large church, and have the care or Pastoral oversight of the Kotarapatti, Puthakote and Puthupatti churches, as

well as the one at Andersonpatti. They hope to raise the quarter of his salary, and the balance will be paid by the Native Evangelical Society, to which all of the my Catechists, teachers and Native christians contribute.

"The Dindigul Church has extended a call to Mr Colton, one of the teachers of the Seminary, offering to pay his whole salary, without any help from the Mission. In seeing the church members individually, I was filled with wonder and delight to find that almost the whole of them were acting upon the suggestion, which has been so urged upon them the past year, to give one tenth of their income to the Lord. Of this one tenth they gladly promised two thirds towards the support of their Pastor. What would the salaries of the Pastors in the American churches amount to, if the members of their congregations gave thus liberally? I have been a Pastor in America, and I know something of the working of the principal churches in New York city, and I boldly hold up the Dindigul Church, far away in this dark heathen land, as an example of liberality to them."

I am not at all sure that Mr Colton will accept the call, for he may not wish to leave the Seminary. If he can not be secured the church will look to Tinnevelli, for a man for Pastor, but not relinquish their purpose to pay his whole salary.

"Mrs Chester's school in the town, for high castes

girls, is growing in numbers and interest. The average attendance now is 48, but on Sunday mornings, when Mrs. Chester goes to give the whole school a Bible lesson, as many as 56 will often be present, & In addition to this, many of the mothers or older sisters of the School girls will be present. The present teacher is a superior woman and greatly interested in her work, but the number of girls has increased so much that we have had to put a second teacher in the school. I have been trying for more than a year to rent or buy a house in the Brahmin street, so that we might try and have a school for Brahmin girls. Not succeeding in this, I secured a piece of land, in the Brahmin street, from the Municipal Commission, through the kindness of the Acting Sub Collector, and a School house is nearly completed. We will watch with much interest the progress of this new school."//

The number in my English School, in actual attendance, has reached 128. This is more scholars than we have ever had before and the School was never in better working order. As a proof that I am not wrong in my opinion of the great value of such a school, as a part of my Mission work, and as a help to my Station, I will tell you an interesting fact, which has just occurred. Some changes have been made in the native officials in the Government offices, here in Dindigul. One of the new comers is a heathen, of the Naiack caste, who received his education in the English School connected with the Church Mission, at Palamcottah. On his first visit to me he spoke with much interest of his former

School and Head Master, of Rev. Mr Sargent, who has charge of the Seminary connected with the Church Mission in Tinnevelli, and of the course of instruction. He said that he always used to attend the service on the Sabbath, when connected with the School, and still read the Bible, in private, with much pleasure. He said that he would at once send his four boys to my English School and, unsolicited promised to give, himself, Two rupees, each month, to my Dispensary. On a second visit he told me that he was trying to secure from the Natives of Dindigul, a monthly subscription of at least Rupees Twenty, for my Dispensary. He also said that he was going to Pulney, where he would see the Manager of the large heathen temple, there, and would try to obtain two bandy loads of bamboos, for a new room I am going to build in my Hospital.

I teach the Bible for an hour, to the First Class, every day I am in Dindigul. We have gone over, together, one Gospel and fourteen chapters of the book of Romans. As I am always in Dindigul, on Wednesdays and Saturdays, for my Dispensary, I meet the young men of the First Class, and a few of the teachers, about 20 in all, from 8 to 9 o'clock on the evening of those days. I am assisting them in the English subjects for the next University Matriculation Examination. One of the subjects for this year is Cowper's Task, Books V and VI. You can see at a glance how much of Bible instruction

I am able to weave into these two hours a week.

One of the young men in this first class, one of the only two who have Christian parents, wishes to unite with the church. I have been instructing him, on the Sabbath, with special reference to this sacred step. His father, a member of our congregation in Pangampatti, is a village officer, and this young man, his son, will succeed him in the office. But the father has a sore trial in his passion for drink, and it has been a grief to his poor wife and the Catechist as well as myself. The son gladly and voluntarily agrees to sign the pledge, when he unites with the church, and also to promise that he will give one tenth of his income to the Lord. I think that I will insist upon this, hereafter, as a condition, to all who wish to unite with the church, that they agree faithfully to give one tenth to the Lord. I do not know why Christians in America should not be made to expect to enter upon such a covenant when they become members of the Church.

We have had a pleasant sunrise prayer meeting, in our church, for two years past. Since I returned from a short visit to Tinnevelli, where I found that there was a short evening service in all the churches at the Station centres, we have commenced an evening service, for half an hour, in our church here in Dindigul. The attendance is good and the meetings have been very interesting. I take turns with the Native Pastor, in conducting the service, when I am in Dindigul and we are expounding, in course, the Gospel of John.

Last week we had very interesting services

at Puthakote, a village 9 miles from Dindigul, where a Christian congregation has been formed within the past three years. We dedicated the largest Prayer House which has been built in our Dindigul Station. It will seat, I think, 200 persons. It must have cost 125 Rupees. As the congregation is a small one and most of the sabbiar or members, poor, they could only help in building the walls. I gave Ten Rupees of Mission money. All the rest was given by friendly heathen. And these, whenever I visit the congregation and have a meeting with them form the majority of the audience. This is the Lord's doing and it has been marvellous in my eyes.

The new gift of the Government, to my Dispensary, of Fifty Rupees a month is a wonderful help, for which I thank the Lord and Government, too. Now I can take a good long breath and go ahead with new courage and try to do more than ever before. Week after week we have about 80 patients every Dispensary day and often 100. The last new case entered, which indicates the number of new cases since the Dispensary was opened in Dindigul was 18.153. I could tell you many things of interest connected with this interesting part of my Mission work but I must have already exhausted your patience.

I will try and write soon again and tell you a little about my visit to Tinnevelli. I hope that that visit may tell upon our Station, for good this whole year, yea and for years to come.

Very Sincerely

Edward Chester

Dindigul, March 26, 1869.
Rec'd. May 19.
Ans. July 5

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Dindigul May 10th. 1869

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M.

My dear Brother

I date this from Dindigul, as my Head Quarters, but am actually at Periakulam on my way, with Mrs Chester, to our Mission Meeting at Kodi Kanal.

This will only keep us ten days from our home and work and I am always glad to get back. Your letter, acquainting me with the action of the Prudential Committee, in regard to my debt, came just a week since. It is on my desk at D. and as I can not give the date. But you will remember it and as I read it over many times I remember all in it.

It was the more comforting and valuable and hopeful, coming as it did after a very irritating letter from "Mr Langdon S. Ward Treasurer of the A.B.C.F.M." It was my intention to have enclosed that letter, with this, to you but I have left it in D. Had your letter not come, just as it did, and had it not contained the very kind and hearty assurance of your confidence in me and in my effort to attend to my work faithfully and conscientiously, I would certainly have written, through you, to the Prudential Committee, to ask them if they endorsed the letter of their Treasurer. But now this is unnecessary. "Mr Langdon S. Ward Treasurer of the A.B.C.F.M." wrote another exceedingly irritating letter, some months since, to our Mission Treasurer, a copy of which was sent to me, and the whole was read, as all of the Treasurer's letters are, at our Mission Meeting. What he wrote was so unnecessary and the facts stated were so different from what you had written to me that I wrote out my resignation and would have sent it to the Prudential Committee had not the statements in your letter assured me that I could not take "Mr Langdon S. Ward Treasurer of the A.B.C.F.M. stated as the authority of the Prudential Committee. I know nothing

of Mr Langdon S. Ward in his private capacity, but in his capacity of Treasurer of the A.B.C.F.M. and in his official correspondence I think the perusal of the article by the Author of "Recreations of a Country Parson" entitled "The art of putting things", would be of essential service.

If it is true that there is a scarcity of young men in America offering themselves as candidates for the Foreign Missionary work, and that there is so much need of men in the various Missions of the Board I cannot believe that the Prudential Committee are specially desirous of dispensing with those who have been ten years in the field and can show proof of both faithful and <u>honest</u> work.

Three days after the receipt of your letter I heard from my brother of the death of my Uncle Mr W. W. Chester, and that he had left a small legacy to each of his nephews. This, I thank God, enables me to decline to receive from the Prudential Committee the amount which they had agreed or concluded to give towards the payment of my debt. But had the legacy not been left to me I would have refused receiving the proposed aid, and it was only a press of the most important work in my villages, which prevented me from writing to the Committee thus, the very day after "Mr Langdon S. Ward Treasurer of the A.B.C.F.M." letter was received.

But to pass to a more agreeable subject. You write that it is some months since you had heard from me. But while I was reading your very kind and most welcome letter, for every word of which I thank you most heartily, you were, without doubt, also reading two letters from me, one a long <u>private</u> letter and the other a stated letter. I will not refer to either of them now but wait until I hear again from you. I know

that I have not written to you as often as I ought, but it is not because I am not well, nor is it because I do not enjoy correspondence with you, or do not find matter with which to fill my letters. I find the same pleasure in writing to you that I do to my other dear friends in America, one of my real recreations. I could fill a letter weekly with interesting incidents connected with my work, I mean interesting to me on the ground. My work varies so much and I have so many parts of it to look after that it seems new to me all the time. My only trouble is to find the time for the manual labor of writing. Our work requires much writing, I mean to members of our Mission, to missionaries and others in India. Our School work requires a constant looking after a supply of suitable books and helping to provide them. The Itinerancy requires us to be well supplied with Scripture portions and tracts and this gives no little occasion for correspondence. My Dispensary work, also requires correspondence. I think I would speak within bounds if I say that I have seldom less than 100 letters a month, to write. Now I know how important it is to write home letters, but the letters in India, directly connected with our Mission work seem to press out other letters. But I will try very hard, hereafter, to do more in the way of letters home. I will say, however, as I think I have twice before, that I do not treat you worse than I do my dear parents and brothers and sisters. I used to write them regularly twice a month but within two years past, two months have passed, more than once, without a letter.

In regard to my health and what you very kindly say about your fears of my breaking down I can only write to you as I do to my dear mother, that it is nothing but hard work that keeps me well. I have no

doubt but the variety I have in my work has very much to do with enabling me to keep such good health. I feel as well to day as I ever did. I rode on horseback, 18 miles, this morning, before half past seven o'clock, and would have thought nothing of walking up the ghaut 11 miles to Kodaikanal, had Mrs Chester been ready to go. Often on Saturday I have 14 hours of continuous hard work and sometimes, have worked 18 hours, and yet Sunday is sure to give me 12 hours work, with two if not three sermons and four or five hours of Bible Class teaching. But a good six hours sleep, which I seldom fail to have, whether on a bed or the floor or the ground puts me in order for another day's work. Our missionaries, I think, exercise far too little and have too little variety in their work. It is this that causes sleeplessness and nervousness. An hour or two of teaching in my English School, or a Dispensary day makes me quite forget the trouble I have had with some delinquent Catechist or unruly Church member, or even from a quarrel with a whole congregation, whereas if I had time to worry about it for a whole day, I might get in such a state of nervousness as to be kept awake half the night.

I think that there is a great deal of unnecessary nervousness in this country, and somewhat too much of unnecessary trouble in the liver and the head. The climate induces laziness and exercise is looked upon with a sort of horror whereas we need it here as much as you do in America. I know that in my case a ten or twelve miles walk, which I repeatedly take, on the Itineracy, is better than any Blue pill or Cathartic dose. I have hardly taken a dose of medicine in three years.

You must not think when I tell you that I called Mrs Chester, to read your last letter to her, and we had a hearty laugh over the part where you wrote of

my not writing because worn out with work. We have had the same laugh over my dear mother's letters, and tell her so, too, when she writes about my having to come home a poor skeleton, or else about my pining away. But the reason I could not help laughing, this time, at your letter, was not alone because I am really in such robust health, with all my work, but because only the ten days before your letter came I had been planning, with the Superintendent General of Vaccination to look out, in the villages I visit on the Itinerancy, that the native vaccinators were more faithful in their work, and aid the work in my Station district, by a little personal oversight. Then I had also just concluded an arrangement with a native mechanic, a superior workman, to begin an Industrial School, on a small scale, to train six boys, in my Station, to do both the Carpenter and blacksmith work. This will require a little superintendance but be, after a short time, self supporting. And my whole work, beyond the Itinerancy and my direct preaching and Bible teaching on the Sabbath, is one of Superintendance. It is in just this work that the native fails, though he may do an individual work, under faithful and efficient superintendance, very well. If I have success in my work, and I think God has not left us without marks of His presence and favor, it is because I have, in each department, an efficient body of helpers, faithful and happy in their work and feeling that they are one with me in all I undertake. I look with pride and pleasure upon my helpers, as a whole, and think they feel a real interest in their work.

But it requires love on my part and earnest effort, and

6 much prayer with my helpers.

I wrote you in my last public or stated letter that the Dindigul Church had extended a call to Mr John Colton, one of the teachers in the Seminary, engaging to pay all his salary. He declined on special grounds, although I think he wished to come. I could not think of any one else in our Mission and tried in Tinnevelli, without success. I also tried in Madras, though I do not much like the young men educated there.

But the church have now decided to call a nephew of Mr Colton's, T. Matheranaiagam by name, who has been preparing for three years and studying to fill the post of a medical Catechist. He is young but one of the finest minds and of the most decided piety of any native I have known in India.

He has been much with me for four years past and often out on the Itineracy. As a preacher to the heathen he did remarkably well. The four churches in the Western part of the Dindigul Station which have united in extending a call to Pastor Savarasmuttu have agreed to give one third of his salary and have requested the Native Evangelical Society to pay the balance. They will undoubtedly do it. Pastor Savarasmuttu is to reside at Andersonpatti, where his house is now being built. The people there have also begun the erection of a thatched church. This they will build with but Seven dollars help from the Mission. The church, when completed, will not be quite so large as the one at Puthukote, about the Dedication of which I wrote you in my last Stated letter, but it will cost from Fifty to Seventy five Dollars. This sum and the giving of Five Rupees a month, to Pastor Savarasmuttu, is a good deal for the poor native christians in these Western churches in our Station.

Very Sincerely
Edward Chester

Dindigul, May 10. 1874.
Rec'd. June 30.
Ans'd. July 16

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DINDIGUL, SOUTH INDIA, JULY 12th, 1869.

E. Chester
Rec'd Oct. 20 -69

MY DEAR FRIENDS IN AMERICA.

It is now ten years since I have sent you all a general letter. Many changes have taken place in the dear home circle, and some, who read my first letter, are not now with you. Changes have also taken place in our work. We have been stationed or had work, for a time, in Tirupuvanum, Madras, Madura and Dindigul. In Dindigul we have now been far more than five years. I might have written a long letter each year and filled it with incidents of my work. But a printed letter does not seem sociable, some may think it savors of boasting. I certainly would much prefer to sit down at my desk and have a talk with each of you separately. But this I find simply impossible.

My work increases so much, and I have so much to fill every hour of my time, that I can write but few individual letters. I ought to write to our dear parents much oftener than I do. And yet I desire that those in America, who still enquire of our welfare, and remember us in their prayers, know where we are and what we are doing.

I will make no further excuse, then, for sending you a printed letter, for, long as it must be, I could not ask any friend, either here or in America, to make all the copies I need. I will divide my letter into sections, to make sure of speaking of each part of my work.

THE FIELD.

Our Station is called Dindigul, which refers to a large district, within the Madura Collectorate, as well as the town, in which we live, and have our largest church and schools. Station is the word chosen, in our Mission, to denote the particular district or field, in which each individual missionary is appointed to work. The Madura district, of which our American Madura Mission takes exclusive charge, has 13 of these Stations, each with its distinct boundary. In each of these Stations, the missionary in charge is responsible for all the work to be done, whether among our native Christians or the heathen.

Taking the town of Dindigul as a centre, the Dindigul Station extends 34 miles on the North, to the Coimbatore district; 10 miles on the South, to the Battlegundu Station; 18 miles on the East, to the Melur Station, and 17 miles on the West, to the Pulney Station. It is 44 miles long and 35 miles wide, with nearly 200,000 inhabitants, and containing over 1000 villages and hamlets.

For this great field, one missionary only can be spared, and, at present, there are but twelve Native assistants, exclusive of the teachers, who are stationary in twelve different villages. It needs no argument to prove that, with so small a force, the work of evangelizing such a district can be but imperfectly performed.

CONGREGATIONS.

In 33 of the 1000 villages or hamlets, in the Dindigul Station, there are one or more Native Christian families residing. Some of these had formerly been heathen, but for years have given up all heathen rites and ceremonies and placed themselves under Christian instruction. Some of our congregations are made up entirely of those who were formerly Romanists. Perhaps in no portion of the Madura district are there more Romanists than in the Dindigul Station.

Whenever there is a sufficient number of Christian families to warrant it, a Catechist is placed in the village and is the virtual Pastor of the congregation, holding with them, on the Sabbath and other days, meetings for religious worship and instruction. He also visits the villages in his neighborhood, where there are Christian families.

There is, at present, but one Native Pastor in the Dindigul Station, but it is our hope that very soon there may be a second, one of whom, at least, will be entirely supported by his church and congregation. Only the missionary and Native Pastor administer the Lord's Supper, admit members to the church, baptize and attend to marriages.

We have 15 congregations and 11 of them are large enough to require a resident Catechist. I try to visit these all once a month and to administer the communion once in three months.

Each month, when the catechists come into Dindigul, for their monthly meeting, a lesson in the Old Testament and one in the New is assigned, for the following month, and these, with the Creed and Ten Commandments, are taught in each congregation. One duty, in my visit to the congregation, is to catechize all the members, old and young, upon these lessons.

At the close of 1868 there were, including children, 581 nominal Christians in all these congregations, of which number 139 were church members. Their contributions for various purposes, during the year 1868, amounted to over Rupees 250. The Church at Dindigul has promised to pay the whole salary of its Native Pastor, most of the church members giving one tenth of their income to the Lord.

All this may look to you very small, but a little beginning, yet, I can assure you, that it is a bright light, amidst the intense darkness of heathenism.

VILLAGE SCHOOLS.

In 8 of the villages, where there are congregations, we have village schools superintended by the catechist but having a regular school-master or school-mistress. In all these there will be some Christian children, but, in most, the majority of the children are heathen or Romanists. This would not be so if our congregations were larger.

The attendance in these schools varies from 12 to 35. The total number of scholars, in the 8 schools, at the close of 1868, was 165. It is the most difficult thing to persuade the people in the villages, most of whom are busy cultivators, to allow their children even the simplest education.

I examine each village school, on visiting the congregation, and while Bible lessons are regularly and daily taught, in each school, it is my constant effort to make the secular education as thorough as possible. I have not seen a heathen school, in the district, which will compare in efficiency with ours.

STATION SCHOOL.

This is the name, adopted by the Mission, for the school in which we are allowed to have a few boarding scholars. Ours is located on the Mission premises, in Dindigul. The boys are all the children of Christian parents, some of them sons of catechists, and from the various villages, in which we have congregations.

At present there are 11 scholars. Had I the means of supporting them I could find at least 30 boys, in the Station, to whom it would be well worth giving a good religious education. The boys of the Station school attend the Tamil day school, on the Compound, with the exception of three of the more advanced, who are studying in the English school.

In addition to the hour a day, in which all the boys of the day schools receive instruction in the Bible, the boys in the Station school have an additional hour, and have special lessons in the Old and New Testament. They attend the daily morning and evening service, in our church, and, on the Sabbath, I have them in a Bible and Catechism class for parts of two hours. Not only do the boys in this school have the opportunity of pursuing more advanced secular studies than can be taught in the village schools, but they are constantly under a special religious influence, which, with God's blessing, must make them of much use in the villages to which they belong. Some, from this school, are expecting to enter our Seminary at Pasumalie.

The arrangement for the boys' food, the superintendence of the matron, &c., devolve upon Mrs. Chester, and form one of her daily cares.

ENGLISH SCHOOL.

This school I found on the Compound, on taking charge of the Dindigul Station in 1863. There were then 16 boys and one school-master. Since then the building has been enlarged three times, and can now accommodate 150 scholars. There are nearly this number on the school roll, but the average attendance is about 112. There are at present 7 masters.

The First, or highest class, is studying the English and Tamil lessons required for the University Matriculation Examination. Two young men go up for examination this year. You, in America, do not know, so well as residents of India, what the Matriculation Examination requires, and so I will give the subjects. These are History of England, History of India, Geography, English Grammar, Arithmetic, Algebra, First three books of Euclid, Tamil Grammar, and Tamil Anthology or Poetry. For this year the special English subjects are Cowper's Task, Book V. and VI.; Southey's Life of Nelson; and two chapters of Smiles Self Help.

The lads in the second class are taking the studies requisite for the Government Fourth Grade Teachers' Examination. This, also, is a somewhat difficult examination. There are over 20 boys in this class. The school is daily opened and closed with prayer. The Bible is taught, the first hour in the morning, in every class. All the reading books in the school, both in English, Tamil and Telugu, are those published by the Christian Vernacular Education Society, and contain, in addition to a variety of useful secular matter, many excellent selections on religious subjects.

The boys of all the classes are required to attend the school for an hour in the morning and afternoon of Sunday, when a Bible lesson or religious instruction is given. The majority of the boys attend the Tamil service in our church, in the morning and the Sunday School, in the afternoon. I always take the First class these hours, on Sunday, and whenever I am in Dindigul, on week days, take the Bible lesson in this class. We have gone through, together, one of the Gospels and the Book of Romans.

On Wednesday and Saturday evenings, when I am sure to be in Dindigul, I give an hour to the First class in the English subjects for the Matriculation Examination. Cowper's Task has afforded me many opportunities of giving religious instruction and the chapters in "Self Help" would be a good study for our Christian boys in America.

Some of the young men and the teachers attend the English service, at the bungalow, on Sunday evening. Their desire to improve in English is no doubt the secret of their attendance, but I am nevertheless always glad to see them, and try, in every sermon, to have some word especially for them.

Once in two months I carefully examine all the classes in the school. The last examination was a most satisfactory one. Twice, within five years, the fees of the school have been advanced, and though they are still small, we now receive about Rupees 38, each month, from them. This, and the allowance made by the Mission, for the Station day school, do not cover the expense of the school, but not a little help has been received from kind friends in India. The balance I have to pay myself.

You may some of you be inclined to ask of what advantage, in a Mission point of view, this school may be, and whether the spiritual good accomplished warrants the expenditure of time and money.

This letter will be too long, as it is, while giving but the summary of the work of the Station, and I will not attempt to enter upon the arguments for and against Mission English schools. I will only state the firm conviction of my mind, after laboring ten years in India, with my eyes and ears open to see and hear all I can of Mission work, and having taken, myself, a personal part in every mode of this work.

We may, here in India, preach the gospel in our congregations, and teach our native Christians faithfully ; we may, on the Itineracy, visit every heathen village, and tell thousands of the heathen, in the simplest and most earnest manner, the message of salvation, and yet come far short of the great command "Preach the Gospel to *every* creature."

The members of our congregation are, thus far, mostly of the poor and lower classes. Our audiences, on the Itineracy, are, to a large degree, made up of what might be called the middle class, many not knowing how to read, many being very ignorant. There is still a class not reached by mere street or village preaching. And this class you reach only in such a high school as the one we have in Dindigul.

There are about 40 Brahmins in the school, and, with hardly an exception, the scholars are from the most respectable Hindu or Mahommedan families. The boys of at least five classes in the school are old and intelligent enough to understand the simple truths of the Gospel. Six days, every week, for eleven months in the year, the Gospel is taught to this audience, numbering about 80, and, at a cost comparatively trifling.

I have faith in every part of the work, we are attempting in our Station, and while I would not press one, to the exclusion of another, neither would I omit one, from mere want of faith in its efficacy. The work is a chain, every link of which is needed, to elevate this great heathen nation from the deep pit of superstition and idolatry, in which it has been sunk for ages, to the light and liberty of the glorious Gospel.

MRS. CHESTER'S GIRLS' SCHOOLS.

Mrs. Chester has had a day school on the compound, for Christian girls, since we first came to Dindigul. The girls study the ordinary school lessons, with a school mistress, in the little school house, built expressly for them, near the bungalow, from 7 till 10, each morning. In the afternoon they come to the bungalow, for two hours, to sew, do needle work, and native spinning. At this time Mrs. Chester is with them.

From this school two have united with the Church and two or three will soon be married. But the places of these last are already made good by other little ones, who were but infants, when we first came to Dindigul.

A school for high caste heathen girls was commenced in the town of Dindigul, about two years since. It was opened in the midst of the town, to secure a larger attendance, as many heathen parents would object to their daughters coming to a school on our compound. It is far better for Mrs. Chester to go to them, as she does for an hour or two every day except Saturday.

The attendance in this School has increased to 46, and a number of the girls can now read quite well in the New Testament. On Sunday morning, Mrs. Chester, with the aid of the schoolmistress, a most intelligent woman, and one who seems thoroughly interested in her work, holds a Bible class in the school, all the girls and a number of the mothers and friends being present. She must tell you, as she does me, of how interesting and attentive an audience she has.

But for a year and a half no Brahmin girls attended the school and Mrs. Chester felt that, until at least some of them did, her work in Dindigul was not fully accomplished. I tried hard to secure a house in one of the Brahmin streets or a piece of land, on which to build a little school, but without success. At last the town officers made me a grant of a piece of waste land, in the Brahmin street, and in a favorable location, and on this I built a small but convenient school house, a few months since.

As a beginning, the largest girls from the other school and those who live on the side of the town near the new school attended. As yet only three Brahmin girls have come but I feel sure that more will come when they know better about the school. You can easily see that it gives Mrs. Chester plenty to do, to look after all these schools, and prepare work for so many girls. She used to come oftener in the tent with me, than she does now, and the hardest days she has are when I have to be away from Dindigul. But the work is an important one, and, with all of toil, there is much of pleasure and hope in it.

INDUSTRIAL SCHOOL.

Of this I must speak very modestly. It has had but two months' life and I have yet to see whether I can make it work well and usefully or not. I have secured a native, who is a clever mechanic, understanding Carpenter work and ordinary rattan work, as well as how to work in iron and brass. I have begun with four boys, of as many different villages and all children of Christian parents.

The boys work for five hours and attend school three hours of every day. My hope is, in time, to make the school support itself and furnish each large village, where there is a congregation, with a man who can do either carpenter or blacksmith work. At present, there are very few or no skilful workman, in the villages, and even those in towns like Madura and Dindigul, turn out but rough work, and this after great delay, often receiving large advances of money and never finishing the work. I know of but one native mechanic, in the whole Madura district, who is a christian, and he was trained in an Industrial school, commenced at Salem by Rev. Mr. Lechler, of the London Mission, and which had to be given up, when its founder died, a few years since.

ITINERACY.

This letter has already far exceeded the limits to which even a ten year epistle is entitled, but I cannot stop quite yet. You must make two or three readings of it, taking a portion at a time. My real object, in writing it, is that you may keep it to refer to, when in future *shorter* letters I make allusion to either of the special parts of my work.

By the Itineracy I mean the work of preaching, which we do exclusively in heathen villages. While engaged in this work we have to live in tents, as we must adapt our

location to the work we have to do, and change it as soon as we have visited all the villages in a particular district. We have been engaged in this work for parts of the year, during the past five years, but have been able to spend more time and visit a larger number of villages since the Mission granted our Station a set of tents, for our own use.

I try to spend four days a week, with the Native Pastor and Catechists, when they are on the Itineracy, going in to Dindigul for my Dispensary on Wednesday and Saturday, but whether I am present or not, the work goes on with the same regularity. The Catechists leave the tent on Saturday, so as to be with their own congregations, on the Sabbath, a day which is no better for work in heathen villages than any other day.

We plan always to have six catechists, so as to form three parties, going out, two by two, in three directions. Starting out, early in the morning, after prayer together, each party having a pack of Scripture portions and tracts, they usually return to the tent at about eleven o'clock, visiting, on an average, each morning, 10 or 11 villages. An audience, in a village, is soon gathered by singing a few verses of a native lyric, and according to the size of a village, or whether there is much work in the fields, at the time, will vary from 10 to 60 or more. Each of the Catechists makes an address, the audience usually remaining quiet to the very close.

At times questions are asked, and these, if cleverly answered, give the catechist an additional opportunity of keeping the attention of the people. Before leaving the village, they try to sell their Scripture portions and tracts, often spending an hour or more about it, for we have quite given up their gratuitous distribution.

When the Catechists return to the tent, they find their food ready for them, the tent bandy-man cooking for them, so that they have their meals always regularly and loose no time in preparing them. At about 3 in the afternoon, we meet, for half an hour, for prayer, reading in course a few verses of the book of Acts. We are now reading it for the second time, and choose it, because there seems to be so much in it in sympathy with our work.

At 4 we form two parties, each going to one or two villages. If it is moonlight we all meet soon after 7 o'clock, at a village near the tent, and preach to the people, for an hour or two. It is in these night meetings that we have our largest audiences, more of the men being present, in the village, than in the morning. We often have four addresses, singing a lyric between each address. And the Native Pastor and Catechists, by much practise, have acquired not a little skill in addressing the heathen. It is to me often a real pleasure to hear them preach. And I always take my turn, although there are some audiences to which it is very hard to preach. Yet the people, in all our station district, even the Mohammedans, treat us and listen to our preaching, with respect. Doubtless the Dispensary and the becoming, by means of this, better acquainted with the people, has much to do with this.

The Itineracy is a most important part of our work. We carry the Gospel to the villages and the very houses of the people. Many thus hear of Jesus, who would otherwise die without ever hearing His name. We meet many, who have never been even as far from their villages as Dindigul.

We should have force enough to carry on this work the whole year, so that instead of preaching once or twice a year, in each village, we could preach once a month or week. The only thing which could properly be done, in lieu of this, would be to locate 20 more Catechists, in various parts of the station, whose special work would be to visit and preach in all the villages, within 4 or 5 miles of their houses.

The following table shows the work we have done on the Itineracy, the past three years.

	No. of Encamp-ments.	No. of days work.	No. of helpers.	No. of adult hearers.	No. of villages visited.	Scripture portions and tracts sold.		
						RS.	A.	P.
1866	22	51	6	19,318	542	100	11	10
1867	36	91	6	31,360	818	53	9	8
1868	22	55	6	19,720	603	32	9	7

SUNDAY AT DINDIGUL.

I have not spoken of the Church and congregation in Dindigul and yet this is the central and largest congregation in the Station. Each morning in the week, the church is opened at about sunrise, and we have a prayer meeting for half an hour. The Native Pastor, Rev. A. Savaramuttu, the Station Catechist's and I take turns in conducting it. This is attended by the Native Christians living on or near the compound, and by the children in the station school.

Except Sunday, we also have an evening meeting, for half an hour, but in this the time is principally occupied in exposition of the Bible. We are now upon the Gospel of John. Unless we are at the tent, the Native Pastor and I make the exposition by turns. In our absence the Station Catechists take charge in turn.

After attending this morning meeting, on Sunday, I have half an hour to myself and then prescribe for any special cases, which may be in the Hospital or Dispensary. There are, as a rule, but few on Sunday, yet certain patients have to come daily to the Dispensary.

Soon after 7 I go into the English School taking the First Class, for ¾ of an hour, in that part of the Bible, which they are studying on week days. Just now this is the Book of Romans.

At 8 we have Tamil service, in the church, conducted just as our service is in the Presbyterian churches in New York. In connection with the reading of the Scriptures we read the Commandments, every Sunday, and one or two of the Psalms, the minister and congregation reading verses alternately. This is not done, I think, at every Station. The Native Pastor conducts the service and preaches one Sunday and I the next. Our audience, in addition to the Native Christians residing in Dindigul, consists of the students of the Christian Vernacular Education Society's Training Institution, about 40 in number, the boys in our English School, and those in our Tamil compound school, and the scholars in the Training Institution Model School.

The church is too full and I greatly need a wing on the South side, for the boys in my English school. If I had the money, I would build it at once. As it is now, they are crowded, and the women, who sit on the same side of the church, have too little room.

After the morning service, I have what, to me, is one of the pleasantest hours of the week. I meet all the baptized children for a Catechism class. From the little ones of four years, just old enough to answer the simplest question, up to the largest

boys in the Station school, all regularly recite a fixed lesson in the Catechism, and one or more verses from the Bible. Then we sing two or three times, as I have my melodeon at the church, on Sundays, and I give them a little talk. There are about 40 in this class, and it is more like home than any exercise of the week.

If I am not interrupted, I have from 11 till one for reading, hours which I greatly value. At one o'clock I have a Bible class with the boys of the Station school, teaching them, now, in the historical portion of the Old Testament. We also go over and over the Creed and Ten Commandments that they may know them as they do the Lord's Prayer, the meaning, as well as the words.

At 2 o'clock I meet a class in the English school for ¾ of an hour, taking up some religious book or tract, which I think will be specially useful for heathen young men. At 3 we have Sunday school, in the church. It is in Tamil, of course, but conducted just as one would be at home. I take charge of this, but take my turn with four or five others, in making the address.

There are 16 classes, and an average attendance of 220. Most of the boys of the English school come, and for them, particularly, in three of the classes the instruction is given in English. But the lesson for them is the same as that for the other classes.

After the Sunday school I spend a little time in the Dispensary, and take dinner, and then go to a bandy (cart) yard a mile from our house, where there is a little company of Christians from a part of the Tinnevelly district. Sometimes there will be, in addition, a dozen or more bandy men, who are staying for the day. It is pleasant to have a service with these people, as they seem so glad to have me come. They also show a good acquaintance with the Bible.

I get back to the house a little before seven, where we have an English service, each Sabbath evening. I would not have this, if there was any other minister in Dindigul, or any other English service, but as some of the English residents do not understand Tamil and do not attend our Tamil service, I feel as if it were a duty.

But my preaching is of the most practical sort. I not only do not write a sermon but I have never used any of the written sermons I brought from America. Still I try to preach the Gospel, and to make it plain, even to the natives who are present.

The work of Sunday is a little harder for me, as it comes directly after my Dispensary day, and I miss the Saturday holiday I used to have at home. But the variety in my work, with the constant exercise I take, do not a little to give me the good health I have enjoyed, the ten years I have been in India. I do not think I have been kept from my work, on account of sickness, three days in six years. Attending our Mission meetings, three times each year, is the only thing that makes me lose a Sabbath from Dindigul or a Dispensary day. I feel that I cannot be too grateful to our kind Heavenly Father, who has so preserved me, in this trying climate, and so constantly assisted me in my work.

DISPENSARY AND MEDICAL WORK.

This is my extra work, or recreation, after all the regular Mission work is finished. But it is not one which I have chosen myself. The natives have seemed to demand it of me.

One room of the bungalow and the north veranda is given up to the Dispensary, necessary medicines being kept there and the work of compounding and preparing for the regular Dispensary days going on every day except Sunday. The Dispensary

is open on Wednesdays and Saturdays from 6½ A. M., until every patient is attended to, which is usually not before 6 or 7 P. M. On other days it is open from 7 till 10 A. M., and 2 to 5 P. M. As a rule, however, only special cases, requiring immediate treatment, are attended to on other than the regular days mentioned. The assistants need the time to prepare medicine, put up powders, &c., for the next Dispensary day, so that we may send off patients, then, with as little delay as possible.

I am seldom absent on Wednesdays and Saturdays and prescribe for all but the simplest cases and perform all the special operations. In my absence from Dindigul, on other days, my first assistant, a pensioned Government Dresser, takes charge. He has been for more than 20 years in Government employ, in Regiments, Hospitals and Dispensaries, and, as far as I can see, is well qualified for his duties. For more than two years I have had the services of the Dresser connected with the Sub Collector's Office, a Native Christian, but, of late, he has been required to be absent so often from Dindigul, that I have had to secure a permanent assistant.

For a second assistant, I have a young man, who has been connected with a Dispensary in Madras, and who is taking much interest in his work. I have found him most reliable and of great service, as an assistant in special operations. He is able to prescribe in ordinary cases. Two young men, who act as compounders and dispensers, have received most of their English education in our English school, and still attend it two hours each day, hoping, in a year or two, to go up for the Matriculation examination. One Native woman, a Christian, and the widow of one of our Mission Catechists, gives her whole time to the Dispensary, and by five years faithful work, has become well acquainted with her duties and is of much service. On Dispensary days I could not properly prescribe for many of the cases, without her assistance. On other days she assists in preparing medicine. Another woman, who has had a year's instruction and practise in the Women's Hospital, at Madras, devotes herself to midwifery cases, assisting in the Dispensary, when not so engaged.

Not only on Wednesdays and Saturdays, but every day in the week, our Dispensing room is like a beehive. The work is never finished. But we have a cheerful set and often have a hearty laugh at the close of the hardest day's work. We seldom have less than 70 patients a day and sometimes 120 and more. But it is not the number, alone, but the character of the cases, which determine how hard a day we are to have. A single operation may take the best part of an hour, and the patient, at the close of it, in such a sinking state, from exhaustion and the loss of blood, that another hour of anxiety and care is added, before we dare leave the case. I could fill many pages, I might almost say volumes, with notes from my Dispensary work. And there is a funny as well as a grave side to it, here among the natives, cropping out, now and then, over which you could join me in many a hearty laugh.

Could I send you but a single photograph of the audience, gathered on our veranda, on any Dispensary morning, as I call them to listen to the reading of the Bible, and an Address, with which we always open the Dispensary, you would see that we have old and young, rich and poor, men and women and of all castes. This picture would not tell you from where they come, but I am often surprised at the distances. For each of the past three years there have been patients from more than 400 different villages. These are often 8 or 10 miles distant, patients, if not able to walk, being carried on cots, or in bandies. We have repeatedly had patients from villages 50 or 60 miles distant and sometimes even 100 and more.

These all carry in their hands, to their villages, our Dispensary tract, which contains, in addition to the rules of the Dispensary, an epitome of the Gospel, the 10 Commandments and Lord's Prayer. They carry with them, also, some knowledge of the

only living and true God, and His Son, Jesus Christ, the only Saviour of the world. His being our Great Physician, and the prominence, which is given in the narrative of His life, to the work of healing, afford a beautiful theme for many an Address to the patients.

Some come but once, some come a dozen times and more to the Dispensary, and hear, each time they come, that Jesus Christ only can heal the sin-sick soul.

Many may not understand the message, many may make light of it, but I feel assured that it will not all be in vain.

When I am in tent, and often 12 miles or more from Dindigul, I must start by 4 o'clock in the morning, to commence work at time in the Dispensary, and my day's work is not over before 9 in the evening. It is 16 hours of almost incessant work. But I believe it pays. I believe that the Dispensary has its influence for good, in very part of my field and work.

Up to the time of my writing, we have had 19,780 new cases, or those coming for the first time, since 1864, when the Dispensary was established in Dindigul. But this number needs to be almost doubled to give the actual attendance, at the Dispensary, and the total of new and old cases treated.

I will add a table to show the work for the years 1866, 1867 and 1868.

	Number of Dispensary days.	Number of New cases.	Number of Old cases	Total of Old and New Cases.	Money received in Charity box in Dispensary.		
					RS.	A.	P.
1866	87	3625	1937	5562	7	0	0
1867	93	4351	2465	6816	35	11	9
1868	97	5292	3675	8967	44	4	2

GOVERNMENT AID.

For some years the expense of my medical work was a source of great anxiety to me and each year consumed more than I could possibly save of my own money. But by the help of God, through the kind influence and efforts of Lord Napier, Governor of the Madras Presidency, Dr. Mackenzie, Inspector General of Indian Medical Department, J. R. Arbuthnott, Esq., Acting Collector of Madura, and a few other friends, Government has, for a year and a half, made me a grant of medicines and instruments, and since the month of March, of the present year, a further grant of Fifty Rupees a month, to pay for assistants.

As the Mission make no yearly grant to the Dispensary, this is a wonderful help to me. For two months past, the natives of Dindigul, stimulated by the kind efforts of our present Acting Sub Collector, H. W. Bliss, Esq., and encouraged by two or three Native Government officials, who have been very friendly to my work, have raised among themselves and paid to me Thirty-five Rupees, each month, promising to make it a regular monthly donation. This, for the natives, is something very new and very encouraging, and I hope, for their sakes, as well as for the Dispensary, that it may be kept up.

I do not pretend to give food to the in-patients, who may be temporarily occupying the Hospital rooms, but require those, who wish to have our daily attendance, to bring their own food and some one to cook for them. But there are special cases, where it is impossible to avoid doing so, for a few days, at a time. Brandy or arrack and wine, must occasionally be used, in severe cases. These are not furnished by Government. There are also certain medicines, of which I make much use, which are not supplied. Then, of medicines allowed to all the Government Dispensaries, the stock of some may be low at the time of year when the Annual Indent must be sent in, and but a small portion of that applied for, granted. Perhaps one third of the medicine used each year I must procure myself.

AID FROM INDIVIDUALS.

In a letter entering so fully as this does, into every part of my work, I would do great injustice to many very kind friends in India, and do violence to my own feelings, if I neglected to notice the very kind and great assistance I have received from English friends, among the civilians in this district. They have shown the greatest interest in my work and assisted me in a wonderful manner. Had it not been for them, and for the kind help granted by Government, I would not now be in India. I could not. Each year the names and amounts have been entered in our Mission Report.

And their names, and the amounts, are fixed indellibly in my memory and constantly occur to me, to cheer and encourage me, in my work.

And it is no less the case with some very dear friends in America, who have more than once assisted me greatly in my work, a few, lately, in connection with our dear departed uncle, Mr. W. W. Chester, aiding most generously in wiping off the debt, which has been for years accumulating, in connection with my medical work. No words of mine will thank them as I wish or express the gratitude I feel.

It will be a long while before you have to read such a letter as this, from me, again, and so you must forgive me for so taxing your patience. Some may see it who have not had a letter from me before, but of whom we doubtless often speak. You will see how hard it will be for me to get away from India. Years must pass before I can see you again. But if you could only now and then write to us, how much we should thank you and prize your letters.

My brother, Mr. John N. Chester, will forward any letters to me. His Post Office address is Box 2766 P. O. New York City. His office is at 104 Centre Street, New York City.

And though you may not have time to write, remember us, we beg you, and remember our work, when, at the Family Altar, you think of absent friends, and seek for them His blessing, whose will, alone, we wish to do.

Your sincere friend,
EDWARD CHESTER.

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Dindigul August 15th. 1869

Rev. N. G. Clark D.D.

My dear Bro. in Christ

I thank you for your kind letter of June 4th., in answer to mine of March 24th. As I enclose a long printed letter, for you to read, I will make this very brief. A single word, only, in explanation of the letter, which I request you kindly to present to the Prudential Committee.

I have fought against asking any Grant of the Prudential Committee, for five years, but I find it so hard, so great a burden to be always on the rack as to where an extra Rs. 50# to Rs. 100# is to come each month, to pay my assistants, that I now, most unwillingly do it.

The money for my debt is a thing of the past. That, for reasons given in a former letter, I do not accept from the Board. But this grant is for the future. You will remember that some years since Rev. T. Backus suggested my asking for such a grant. Rev. Silas Scudder has more than six times this amount as a grant from the Dutch Board for his medical work alone.

Without this help, so increasingly difficult has it become to beg from friends here, and so increasingly uncertain is this source of income that I fear it will be impossible for me to remain in India if the Board refuse my request.

A stated letter, for the past six months will be posted in a week or two.

Very Sincerely

Edward Chester

Dindigul August 15th. 1869

Rev. N. G. Clark D.D.

My dear Sir.

Will you kindly present this letter to the Prudential Committee.

I respectfully request the Prudential Committee to make me a Grant, for the year 1870, of Rupees Seventy five a month, to assist me in carrying on the work of my Dispensary, English School and Mrs Chester's Hindoo Girls' Schools at Dindigul.

The amount I receive from the Mission is barely enough for the work we are trying to do outside of the town of Dindigul, in the Station.

The printed letter, which I enclose, will show, I think, that the work for which I ask the grant, is not merely an experiment but is really successful and useful.

Thus far I have sustained this part of my work by donations from English friends, but this, always a difficult matter, is now still more so, from so many of the present officials, in the Madura District, being men who care little for Missionary work.

Beyond this grant, and all I receive from Christian friends in India, I will still have to give at least one quarter of my own salary to carry on my work.

I am,

Yours faithfully,

Edward Chester

Recd, 1870 — 75 — 76

Dindigul November 1st. 1869

My dear Bro. in Xt.

I am sorry that I have delayed so long replying to your question in regard to the influences which determined my decision to become a missionary. It was not through my parents. For some years after I united with the Church my Father was opposed to my going out as a missionary to Foreign lands. After he himself united with the Church, this feeling of opposition ceased. My mother at first thought I had not fully considered the matter and both she, and all my friends, up to the time I made my application to the American Board, urged me to remain at home and if not in New York city or State, to go out West.

My determination to try and go out as a F. Missionary commenced with my determination to give up the world and follow Christ. I wished to do the most I could for Him, and I thought in the F. missionary field I could be instrumental of more good than in the Home field. I remember to have heard Dr Scudder in two of his Missionary addresses to Children but my mind was fully made up before hearing him. My interest in the F. Missionary work increased, year by year until I landed in India, and I never had a strong temptation to give up the wish and hope of engaging in it.

Mrs Chester tells me that she had not thought of being a missionary until she knew

she would marry one who would certainly go to a foreign field. But she never felt that it would be a sacrifice to go and married me knowing that she would have the missionary work for a life work.

I hope very soon to send you my semi-annual letter.

Very Sincerely

Edward Chester

Dividend, Nov. 1. 1869.
Rec'd Dec. 31.
Acc'd Jan. 15. 1870.

Dindigul, South India, November 15th. 1869

Rev. N. G. Clark D.D.
For^n Sec^y A.B.C.F.M.

Dear Sir

I am reminded, by the date of the month, that another six months have slipped away, and that the set time has come for my Stated Letter. I have much more of pleasant than unpleasant news to communicate, and I feel, as the year is drawing to a close, that there is more of encouragement than the contrary. I find myself, as a rule, less and less disposed to look at the "shady side" of the work we have to do in India, for little good comes of it.

I have a number of times spoken of a village called Kosavapatti, 8 miles East of Dindigul. There there was once a large number under religious instruction, but when I took charge of the Station, four families, only, remained with us, and, of these, three, by the persecution of the Romanists, were forced to withdraw entirely from our services. Our Catechist and his family were unkindly treated and I felt as if it was hardly right to expect any Catechist to stay in a place where he found it so hard to live. But we had a house there and the village was a centre from which many other villages could be conveniently reached. Then the school could hardly be said to live as the few children in it were mostly from contiguous villages. Many families in the village wished to send their children, but were prevented by the more bigoted Romanist families. Now matters have greatly changed. The R.C. priest has been trying to force certain measures upon his adherents, to which they have taken decided objection, and the result has been a division among the Romanists. A head man, among the disaffected party, has been trying his hand at some of the duties of the priest and, among other things, performing marriages. For this last the Priest at Dindigul prosecuted him and the case came up in the Civil and Sessions Court at Madura. But the Judge, thinking that the man was ignorant of the new marriage law, dismissed the case. All this has quite removed the ill feeling against our Protestant party and the Catechist has no more trouble but feels very hopeful. He thinks, that before long, a number of families will join us. Our school is larger than it has been at any time before and 3/4 of the scholars are from the village itself. In the evening 8 or 10 young men bring their own oil and study with our teacher, the Catechist, where in the village, giving them, also, a short Bible lesson. The village people, principally Roman Catholics, have also promised to build a new School house, for one in a place more central than our prayer house, in which the school is at present

held.

In regard to the work at Andersonpatti, I have had a short time of sorrow but now, am having sunshine, there, again. I had hoped to have the Dindigul Native Pastor take hold of the work there, as I wrote in my last letter to you, and form a central church among the congregations in the Western part of our Station. But Pastor Savarasmuttu had been so much accustomed to City work that he did not seem to have courage for the Home missionary work required at Andersonpatti. I regret this, for many reasons, and not the least that I lose him from our Station, where he has been laboring for many years. As the Dindigul Church supposed that he would go to Andersonpatti, they extended a call, some months since, to another person. But Pastor S. is not lost to the Mission. The Church at Kodi Kanal have extended a call to him, which he has accepted. As soon as I found that Andersonpatti was not to have a Native Pastor, at least at present, I put the work, there, in charge of one of the Catechists, belonging to the D. Station, who has had much to do in that part of the field. And he has taken hold of it with so much interest and energy that I have much hope for the future. With my Catechists, in my own estimate of their real value to me and the Station, I put piety first, energy, second and superior education or intellectual ability third.

Of another comparatively new congregation, in Puthakote, I have written to you that the high caste heathen, in this and a neighboring village, have shown much interest in the congregation and Catechist. They paid about four fifths of the expense of building the prayer house, there, and it is the largest in this Station. The congregation here, though composed of the poorer class, gives one reason for encouragement. They show much improvement in their knowledge of the Scriptures, they observe the Sabbath, and gather together, each evening, for religious instruction by the Catechist. Every family in this village was heathen, and every man and woman an idol worshiper, less than five years ago.

In Pangampatti we still are let alone by the Lutherans, who seem to think further attempts at proselytism useless. Our people here are making preparations for building a new church, which is much needed. Though the congregation here is but a very little flock, when compared with the number of the Romanists, in this one village, yet it has twice triumphed in a land suit, in regard to right of burial, brought up at first in the Munsiff's court at Dindigul and then carried by appeal to the Civil and Sessions Court at Madura.

Without particularizing any other congregations I would remark, in general, of all the congregations, that they have, on the whole, come short in the matter of tithes, but have, I think, improved in their Sabbath attendance and in their reading of the Bible. The church members of the Dindigul church have, I think, acted up to their promise in regard to the tenth. And it is to be said, in favor of the village congregations,

that they have given more, this year, than in any previous one; and also that the subject of giving of tithes was only thoroughly brought before them at the close of 1868. I have much hope that a better report can be made at the close of 1870. I have been trying very hard to secure a more regular and constant attendance at the Sabbath services, in our village congregations, making non attendance a matter of somewhat severe discipline. The result is, thus far, favorable, and I now hope that more of the mere Catechumens will desire to be Church members. In the Dindigul congregation the attendance is as regular as in any home church.

After the September meeting, I gave to the Catechists and teachers of the Station Mr Cheyne's plan and calendar for reading the Bible through in a year, urging upon them, more than I have ever done before, the systematic faithful daily reading of the Bible. At the close of the month, when the Station helpers came together, for their Monthly meeting, I was much pleased to find that the Catechists and village church members had begun to read the Bible with new zeal and interest. And I have strong hopes that this will be the beginning not only of more faithful Bible reading but more faithful walking according to Bible teaching.

The plan commenced in the early part of the year, after my visit to Tinevelli, of having evening prayers, in the church, for the benefit of the native Christians living on and near the compound, and the children of the Station School still continues in force and there is no diminution in the attendance. After singing and prayer there is an exposition of a few verses of the Scriptures, the whole service occupying but half an hour. The morning meeting in the church, at sunrise, still continues and is not without its influence.

In the Schools of Dindigul and the villages of the Station there is a gain of over a hundred in attendance and there has been improvement in the general character of the schools. Four new schools have been organized, during the year, but two of them I still regard as experimental. In three instances heathen or Romanists have erected, at their own expense, the building for our school, and in two other villages a promise has been made to build the school house, and I have every reason for believing that it will be fulfilled. There are always a number of listners, when I examine the village school, of both men and women from the village, and I presume it is the same, each week or two, when the Catechists have their examination, so that in this way alone, no little Bible truth is taught. It is a rule in all the village schools of our Station for all the children to commit at least one Bible verse a week to say to me, when I come. In the English school all the children except those of the 7th or lowest Class, have to commit to memory one or two verses each day, to have ready to recite at the end of the month.

4 There has been no diminution in the attendance of the English School, and the standard of lessons and instruction has been fairly sustained. I have much pleasure in my Bible hour with the lads of the First Class whenever I can be in Dindigul on week days, and seldom fail to meet them on the Sabbath. I feel often I see tears in the eyes of these nominally heathen boys as I talk to them of the Bible and the Saviour. A number of them still continue to attend regularly the English sermon on Sunday evening, and sometimes repeat, at other times what they have then heard.

On the Itineracy this year, we have been forced, by the unusual amount of rainy weather, to do less than in any year since we have had tents. In August, October and November the weather here in our Station district, was so often rainy that we did not do a day's work in either of these months. The Catechists having to sleep inside upon in their tent, and my servants, as well, it is unsafe for them to be out in the tent in rainy weather. I regret this very much for I greatly value the work of the Itineracy, and think it does no little good to the Catechists themselves. We will miss Pastor Savarimuttu, in this work very much. He is an excellent preacher to the heathen and a very good singer and often introduces a verse or two of some lyric or hymn into his addresses. We had proposed, this year, visiting on the Itineracy the most distant villages of the Station. But in this and the amount of work performed, we have been disappointed. Yet these fine rains have been an incalculable blessing to this parched district. Our well, which for three years or more has had less than three feet of water in it, and sometimes none, by night, is now fuller than it has been any time since 1863-64. The three years drought has cut off most of our fruit trees, but now we are encouraged to plant again.

In the Dispensary the work goes on as usual and there has been no diminution in the number of cases treated, or the number to whom the Gospel is preached on Dispensary cases. Up to this date 21.530 new cases have been treated since the Dispensary was established. I have had, this year more visiting to do at the houses of the people than in any previous year. I have been begged to come and see Brahmin women as well as children and men and have then in these, and in the houses of the most respectable among the high caste families, often had the opportunity of conversing with the whole family. In some cases I have found it most pleasant to make the call and sit and talk to those, whom I well knew seldom had the opportunity of listening to any stranger, especially upon such a subject as the religion of the Bible. One wealthy Mohammedan, at whose house I had to visit and whose right hand was, I have reason to believe, saved by his dismissing native doctors, and adhering faithfully to our European practise, has presented Rs. 100 to our Dispensary. Another native, whom I have been begged to visit, has presented Rs. 50. And more I think, has been received in the Dispensary Charity box than in any previous year. But we do not sell medicine. We leave it to each one to give what they please, always, however, on every Dispensary day, urging those, who have the means, to give in charity for the purchase of medicine for the poor. The medical work helps every general Station work in numberless ways and I am constantly having more reason for valuing it as a vital part of my missionary work.

Very Respectfully
Edward Chester

Dindigul, Madura Dist.
Rec'd Jan. 26. 1870.

Dindigul, S. India Decr 31st 1869

Rev. N. G. Clark D.D.

Dear Bro. in Xt.

I would like to add a few lines, as a Post Script, to mine of December 11th. Since then I have prepared my Statistics for our Annual Report for 1869, and find that we have not been without a little evidence of God's presence and blessing. In comparing figures with 1868, I find that we have now five more village schools, with a total of 196 more children. We have gained 38, in members of congregations and 7 in church members. The Native Christians of our Station have given in benevolence a total of Rs 439-8-7, ~~which is Rs. 108~~ in advance of 1868. The total number of school children, under instruction is 593. But what has given me very much pleasure since I last wrote ~~to~~ you, is the unanimous call of a Pastor by the Dindigul church, his acceptance, and the beginning, from this very month of December, of paying the whole of his salary. It will all be paid by natives attending the church. The heathen lads in the First Class in my English School, with one heathen Master, have subscribed Rs. 1-9-0 ~~p~~ month. The girls in Mrs Chester's Hindoo Girls' School, now numbering 63, and some of whom attend our Sunday School give the Rupee a month. Mathesanaiagam, the new Pastor, will, I hope, be ordained and installed immediately after our Mission Meeting in January. He is a choice young man and will be a great help to me.

Last week we dedicated the new prayer house at Andersonpatti, and there were members present from five neighboring congregations. I have more

hope in that congregation than ever before, and ~~hope~~ trust that before very long Daniel, Catechist, will be the Pastor there, and over a large and prosperous church.

I am waiting somewhat anxiously for a reply to my last letter to the Prudential Committee, requesting a grant for my Dispensary and work in Dindigul. I had thought I would have to leave India, if my request was denied, but have made up my mind, whatever the answer may be, to battle on for one year more, and see if I can get 12 friends in India to help me, Rs 75 each, a year. But oh how hard it is to beg, and this with all my other work. If I did not know that God was helping us in our work, I would faint and despair. But year by year He seems to be taking us by the hand and making the way very pleasant for us.

With our new Pastor, and his earnest desire to labor for souls, I hope that we can do more, this year, for the town of Dindigul. I hope that all the church members will be stimulated to new efforts for the heathen who never attend our services. And we will at once do more in the way of bazaar and street preaching. Pastor Tavaramuttu, the former Pastor of Dindigul, will, I am sure, be more happy at Kodi Karnel, where he has already been installed. Here, for certainly six years past, he has been more like a Station Catechist than a Pastor. It will not be so at Kodi Karnel, for he has received a unanimous call and the church there have long been seeking a Pastor. But of this you will hear from Mr Noyes. Wishing you and Mrs Clark a very "Happy New Year", which is now so near at hand

Very Sincerely
Edward Chester

Rec'd Feb. 16. 1870.
Ans'd

314 Dindigul August 15th 1870

Rev. N. G. Clark D.D.

Dear Brother

I have had to delay this Stated letter, so long after the usual time. The month of May, when I usually write, was a time of much trial, in the Dindigul Church, and I have been waiting to have matters there, become a little settled, so that I could write in a more hopeful tone.

The new Pastor of the Dindigul Church, of whose ordination and entire support, by the Church, I had previously written, hardly entered upon his work, before a division arose, among the members of the congregation, which has, at least for the time being, virtually left the Dindigul Church without a Pastor.

The division in the Church occurred, at the time of the marriage of the Pastor. The particulars of the case would weary you. I think it will be enough if I say that a large number of the Church members, probably a majority of the whole number on the Church record, considered that there were such irregularities connected with the marriage, that such ground of offence was given by him, that they did not feel willing to continue his support.

The trouble was that this portion of the Church felt that the new Pastor had yielded to Caste prejudices, and had, on account of Caste feeling, refused to invite certain of the Church members to his marriage feast.

Our Dindigul Church has, among its members, a number of families, who have formerly lived in Tanjore, and, of course, whose relatives are now living there. There are but few missionaries in South India, who have not had some experience of the strong feeling, which the Native Christians in Tanjore have, in regard to Caste.

The trial has been a severe one to me. Not only has much more care and responsibility been thrown upon me, in connection with the superintendance of the Dindigul Church, but I have lost the active assistance and cooperation of a man, whom, for eight years and more I have been trying to train as an Assistant in my general missionary work. I have long felt the need of such a man and I lose heart, when I think that I have been so disappointed.

He is doing the work, now, in Dindigul, of Station Catechist, taking his turn to preach on the Sabbath and to conduct the religious services, during the week. He also assists me in the Dispensary. I am still waiting and hoping that he may be able to regain the affection of the members of the congregation and receive, again, their hearty support.

I am still doing what I can for the heathen portion of the community in Dindigul. The Bible is daily taught in the English School, in which the daily average attendance has increased to 142. A majority of these attend the Sabbath morning

and the Sunday School.

Mrs Chester has now 53 girls, in her Window Girls', and continues her Bible Class with them, on the Sab-when, in addition to the girls, a number of heathen wo-re usually present

An interesting meeting has been held, for some past, with the heathen women, of Dindigul. A suitable was engaged, in the house of a heathen woman, who has shown an interest in Mrs Chester's School, and through forts and the influence of the teacher of the Girls' School, 30 to 40 women come together, each week, for an hour and listen to the reading of the Bible, religious books and tion. The meeting is attended, each week, by two or three Christian women, in turn, and they arrange how it shall ducted. The attendance and interest of the heathen seem on the increase. Our tailor, a heathen man a number of instances, repeated to Mrs Chester the sub-of what was said, at the meeting, having heard it from ife or sister, who were present.

A few of the village schools have increased in the in attendance, as well as in general efficiency. There ree schools, in which the attendance is between 30 and 40 this number can only be secured, in any of the vil by the earnest efforts of the Teacher and Catechist and ing so good a school as to recommend itself to the people lly good teacher is a prize and an exception rather than . I think I have two such and it is a pleasure to visit schools. One of these has a day school of 35 scholars. hen, in another village, has a night school of 16 boys, both schools are in good order.

There is a pleasant and I think profitable work on in Kotarapatti. A graduate of the Seminary and brother present Catechist there, has become the teacher of the school, has greatly increased in number in attendance and general y. Boys from heathen and Roman Catholic families, in the t villages, come regularly and the standing of the school gh, for a village school that two young men are studying he boys in the First Class, preparing for the work of teachers villages. The congregation, here, has also increased and ife is evident in the religious services. The Catechist of hatti has the oversight of four other villages and the work n seems to be in a healthy state. I have specially noticed provement, in these congregations, in the matter of contributions. the members of these congregations are, as a rule, quite poor, ave done better in the matter of tithes, than the congregations in her part of my Station.

Very Sincerely
Edward Chester

Received March 15. 1871.

PRIVATE 315

Dindigul December 23rd. 1870

y dear Dr Clark

I owe you an apology, both as a
d and as Foreign Secretary of our Board,
not having written you, oftener, this year.
ght at least to have sent my Stated
er, for May. But I have been waiting, month
month, since July, hoping to get a remittance
m my brother, so that I could write a little
re cheerfully. Eleven times, this year, I have
d to have the trial and anxiety of raising, in
e way, the extra Rupees 754. I need to pay
assistants, in the Dispensary and English
ol, beyond all I receive from the Mission or in
ributions from friends. And each month I
e had the same feeling of depression, at what
nk is the cruelty of my having to bear this
iety, when I so fairly earn, by extra and suc-
ful work, a right to what my work costs.

I did not like to write to you, while
u were unwell, and I would not reply to
e demi official letter received from Mr Wood, informing
e that the Board refused my request, for a
nthly grant. It was about as cold and
itating a letter, as I ever received, and I did
t dare, at the time, to write as I felt about
. You could not have written such a
ter. I have no right to complain of
e Board's refusal to help me with a grant.
m only sorry they cannot see their way
ear to do it. If I asked for a young lady
Dindigul, I do not think the matter would

be referred back to the Mission. But you
I know that young ladies, in whom the Board
are specially interested, and Dispensaries and
English Schools, in which they are not, are two
different things.

If I neglected my other work for sake
Dispensary and English School, the Mission
Board might complain. But I find, on ouring
out the Statistics for the Mission Annual Report
for 1870, that in the Dindigul Station, there was
gain, over last year, of 92 in number, in
congregations, 28 in church members, and
60 in scholars in schools. You can see, by last
year's report, how we stood in these matters, in
comparison with other Stations.

On the Itineracy the Catechists
I have had the same will to work, as in former
years, but the unusual amount of rainy weather
has kept us very much from the tent.

If you could look in upon my English
School, you would no sooner let me give it up
than you would ask me to stop my village
work. The average attendance has come up to
155 and I give no more of my time, to it,
than ever before. The actual time I give to our
English School, counting two hours of my own
time, in the evening, is hardly six hours a
week. Mr Bissel, from Ahmednuggur,
who has just spent three days in Dindigul
said he was surprised to see the audient ear
of Scripture instruction, which the boys there
were willing to receive. He also saw these boys
in our Sunday School. He made the same
mark in regard to Mrs Chester's Hindoo Girls' School

report of which and of Mrs Chester's work among the heathen women, I will enclose with this.

Mr Haig, of the Christian Vernacular Education Society, who, you know, has a Training Institution at Ahmednuggur, and who came with Mr Bissel, told me that there was nothing he had seen, in the Mahratta field, like our Sunday School. Mr Bissel also said that much more Bible instruction was given in our English School, than in the Free Church Institution at Bombay.

Of my Dispensary it is needless to speak. The medical work is forced upon me, and I give it as little time and put as much work on my native assistants as possibly can. And then, while thus setting myself to do more of what the Board calls Mission work, preaching in the congregations and in the villages, the Board and Mission give me the privilege of paying my native assistants myself. It is a privilege, and I wish I were rich enough not only to pay my assistants but myself, and thus be a free labourer. But as I am poor and find it very hard to begin in India and harder still, in America, where every one is so much occupied with their own concerns that India is a remote consideration, to be taken up in their leisure, an unknown time, the privilege is saddled with a grievous burden.

At the close of 1869, I tried the Prudential Committee, fully determined to leave India and the Foreign Mission work, if I did not get help. But the answer was delayed and

4 it was almost September before I knew the decision of the Committee.

Now I have tried three prominent ministers, in the Presbyterian Church, in New York and Chicago, to see if I can get help from these Churches. I am expecting an answer by every mail. If I can be helped through 1871 I will gladly remain. If not, I will have to resign my post, and come home, simply because I cannot stand the anxiety of the past two years for another year. How my health has been preserved is simply a mystery to me. It is mercy. It has not been hard work. That has not hurt me. The more I work the more success I have, the more of God's blessing, and this gives me new blood and strength. It has been the difficulty and burden of begging and borrowing, and the regularly recurring feeling that it was unkind and unjust in the Mission to make me pay my own native assistants.

To convince you how much heart and love I have for my work, I will tell you that it is my full intention to use the small legacy left to me by my Uncle, Mr W.W. Chester, to pay the money I have borrowed, to carry on my work in 1870 and part of 1869. But this won't last for 1871, and I have nothing of my own to fall back upon. If I do not receive favorable replies, from these ministers, to whom I have referred, and have to resign, I can assure you that it will be done in no spirit of anger, but with the most intense regret. I shall do it just to save my life, I do not think my brain would stand an

year of such anxiety, and God does not call us to make the experiment.

But when I see men in this and other India Missions, to whom God has not given one quarter of the strength of constitution, and physical stamina, which He has to me; and when I see men, who positively have not the knack or energy to do one quarter of what has been going on successfully in Dindigul, for six years past, and then think that my labor may be lost to India, for the mere withdrawal (to a Board or Mission) of Rupees 1000 a year, I am amazed.

But I am not going to be a Mr. Wilder, and start an opposition Mission, I can assure you. If I leave India, I leave the Foreign Mission work, and will do just as I did before I came to India, support myself, by work in the week, and preach for nothing, in some struggling church, and in Asylums and Mission Sunday Schools, on Sunday.

And I am sure that I could raise enough money, by personal appeals in America, to keep the Dispensary and English School going, in Dindigul, as long as I live. The Native assistants I have trained have ability to carry on the work, with very little superintendence from the resident missionary. Their support would be all that would have to be made sure. Even if the resident missionary had no knowledge of medicine, my present Head Assistant, a Christian young man, could carry on the work, very successfully, in the Dispensary.

But the present strength of our Mission,

with two, in addition to Mr Noyes, to go home in a year or two, and two others, in feeble health, it will be no easy matter to supply Dindigul Station. And what a splendid field it is, for labor. There should be two men, rather than one, in Dindigul, and one always at Pulney. That Station is growing in interest and importance, and yet still is to remain without a resident missionary.

I have written very freely and candidly for I feel that it is my duty to do, in so important a matter. If I have erred, in any thing I have written, forgive me. It has not been my wish or intention to give any offence. But I have been writing of work I had determined to make my life work and in which I cannot but feel the deepest interest

Very Sincerely Yours

Edward Chester

Resolved that the Mission concur in the proposition of Mr Chester to apply to the Prudential Committee for a monthly grant of Rs. Seventy five for the Dindigul Dispensary and English School, for the year 1871 and hereby express their willingness to sanction the grant, if made by the Prudential Committee

Passed Jan. 16. 1870

W. B. Capron, Secy.

Dindigul Jany 21st. 1871

Rev. N. G. Clark D.D.

Dear Bro.

I wrote you, about two weeks, since at such length, that I am sure you will not care to read a very long letter from me this time. We have just finished our Mission Meeting, one of the pleasantest we have ever had, and I think the Mission never treated my Station more kindly and fairly. I enclose a Resolution passed on the 16th. and duly attested by our Secretary.

"Resolved that the Mission concur in the proposition of Mr Chester to apply to the Prudential Committee for a monthly grant of Rupees Seventy five, for the Dindigul Dispensary and English School, for the year 1871 and hereby express their willingness to sanction the grant, if made by the Prudential Committee".

But I am happy to tell you that since returning to Dindigul from Madura I have seen Mr Marden, the Government Inspector of Schools, and find that there is nothing objectionable in receiving a grant by the "Pay for results system" as a number

of our Mission Circle are doing and therefore I mean to have my English School examined at once. I will not therefore need Seventy five Rupees but would respectfully ask the Prudential Committee for Fifty Rupees (Rs. 50 #) a month for my Dispensary. I think that the steps I have now taken are in accordance with suggestions made in two letters I have received from you. But I will not go over the ground I was forced to take in my last letter (Private) to you. I wrote it only under the greatest pressure. And I know not at what moment Government may withdraw the grant made to my Dispensary.

Will you do me the great favor to let me hear from the Prudential Committee as soon as possible, so that I may know what to do about entering this amount in our Estimates for 1872. Our Mission Meeting at Kodi Kanal will be on May 17th.

I am happy to say that my a/c with the Mission Treasury for 1870 was not overdrawn. I am Rs 100 # on the safe side although I feared it would be otherwise

Very Sincerely
Edward Chester

P.C.

Dindigul, Jan. 21, 1871.
Rec'd Madras March 3.
Ans. May 15.

P.C.

Rev. Edward Chester. 317

Dindigul February 18th. 1871

My dear Bro. in Christ Rec'd Apr. 1.

Ans'd Apr. 5. '71

I know you will allow me, even though writing on a strictly business subject, and what may be termed a business letter, to write you as my own brother and with the utmost freedom. I will not go over the ground of my two last letters, but will write just as if they were in your hands, while reading this. Doubtless your answer to my last, telling me whether the Prudential Committee will or will not make me the grant of Rupees Fifty a month, to assist me in carrying on my Dispensary work, will cross this letter on its way to India. But if I am not to have it it is useless for me to go on adding to my debt, and I wish to leave India at once. I request you, therefore, to consider this letter as a resignation of my position as missionary of the American Board, in case the Prudential Committee have already authorized you to inform me that they will not make me the grant. I will also request you as a

special and great favor to me, in case the Committee have refused, to send me, at once the following telegram, directing

Rev. Edward Chester
Dindigul
Madras

and charging the expense of the same to me in my account.

"Board accept your resignation. Treasurer can pay passage money."

(signed) N. G. Clark

This, if sent at once, will reach me before your Mission Meeting at Kodaikanal in May, and the Mission will be able to appoint some one to take immediate charge of Dindigul. I shall try and persuade the brother, and I think it will be Mr. Rendall, to keep on the Dispensary and English School, with the present force of assistants and teachers, promising to send at once from America, all the funds needed for this year.

But even in case the Committee have

granted me the Rupees 50# I beg you
to request the Committee to grant me
One year's leave, to visit America with
Mrs Chester. We will hope and try to
be back in Dindigul within eleven months
My reasons for asking this great favor
are the following. I told you that I
had written to two prominent Presbyte-
rian ministers in New York City begging
them to help me make up the deficiency
incurred in carrying on my work for
half of 1869 and the whole of 1870. These
ministers were Dr Adams and Dr Crosby.
I have just received a most kind and
brotherly letter from Dr Crosby, in which
Dr Adams joins giving me five reasons
why they cannot, as pastors, make an
appeal to their churches in my behalf.
One reason is that they do not wish
to do anything, in any way to displease
the American Board. Dr Crosby advises
me to interest my relatives in my behalf
and get them to secure funds for me from
their individual business fields. But this-

opens my eyes to the fact that I have been so long away from home that my relatives hardly know or remember me and I need to see them personally to enlist their sympathy in my work and get them to cooperate with me.

Again I need to make some friends among the New York Christian merchants and to beg among them for what I now am behind hand for 1869 & 70. Again I can, by personal efforts secure my medicines and some special surgical instruments, which I greatly need at cost or even less.

Again I wish to pass an examination in the Medical College, where I studied fully in New York and fairly earn a M.D. which will be of great service to me in India

Again I wish to visit and carefully inspect one or two of the London Hospitals the Edinburgh Medical College and Hospital and one or two in New York City and Philadelphia. This will be of immense service to me in my Medical work and not only

any Family work or Family preaching

Again I wish to take steps to secure at once the legacy left to me by my Uncle Mr W. W. Chester not one dollar of which have got received.

Again it is very important that Mrs Chester should in person appear before the Surrogate of Brooklyn and Executors of her late brother's will and have an amicable settlement. At present it looks as if the only other legatee would appropriate the entire Estate and Mrs Chester not receive dollar

Again, and what the Board will probably consider the most weighty reason of all, while my health is excellent, as far as I can see as good as it ever was in America, Mrs Chester has been working very very hard and has been troubled not only with severe headaches but with marked dimness of sight. These both, I am convinced are owing simply to nervous prostration from incessant occupation. But she has had most marked

success in her work and has not the first desire to give it up.

If I start at once I can be back before the Caprons leave, which will be in February or March of 1872. I would not wish to be more than 5 or 6 months in America. And if we go and return via Brindisi we will be back to Ceylon within eleven months. The P.&O. Steamers have just made a large reduction in their fare and, as you know, the fare between Liverpool or London and New York is much less than formerly.

Even though the F. Committee in answer to my letter had refused my request for a grant I feel sure that on personal interview I could convince them that it was only just and best.

Still I leave all with God. If he wishes me to stay in India I will gladly do it. If not I can find happy and abundant work in America.

I beg therefore that you would, in case the Board grant my request for

one year's leave, ~~to~~ send the following telegram (or the substance of it) at once, at any expense.

"Board grants you leave. Treasurer can pay passage money"

My wish is to die in India, just as our dear Bro. Taylor has done. And I long to continue just here, in Dindigul. But it is most imperative that I enlist my relatives and immediate friends in my favor and secure their sympathy that I may be sure of systematic and efficient aid.

My plan has always been, if God allows, to stay in India 25 years and then go home not return again. This, I have now asked leave to go to Jaffna or the Hills on a long visit. I would not sell any other things nor would I dismiss our principal servants.

I long to see you and the Prudential committee. I ought to do it ere I enter

on another 10 or 15 years of work
And I long to preach on Missions
in a few of the large American
Churches among the Pastors who are
my individual and special friends.

My work is so nicely arranged
now, in D., that I could safely leave it
in Mr Kendall's hands even if he
came here but once a month to pray
the helpers. But I believe he would
live in D. for the ten months and
visit Palney and Bathlegunda from
here. Do me the great favor to
send me a Telegram, at my charge
at the first moment you can con-
veniently do so. I will convince you
in a personal interview that it is wise
for the Board to do so. And the money
have saved, the Mission in not going to the Hills
past eleven years, would more than make
up our Passage money and outfit.

Very Sincerely Yours
Edward Chester

Camp "Anderson patti."
Dindigul, South India Feb 25th 71

Rev. N. G. Clark D.D.
For. Sec^y A.B.C.F.M.

My dear Bro. in Christ

I wrote you, at some length, on Saturday last, the 19th., and yet in some haste, as I was anxious to get the mail just going via Brindisi.

I write now, in this, merely a repetition of the matter in that, as a safeguard, in case that should not come to hand. I will add, however, at the close, a few words in regard to an interview I have had with Mr Kendall, in regard to the general subject treated in mine to you of the 19th.

I wrote you at some length directly before and after our Mission Meeting, telling you that I had appealed to two Presbyterian Pastors in New York and one in Chicago to see if they could not help me pay off the extra amount I had spent for my Dispensary and English School in 1869 and 1870 beyond all I had received from Government and friends in India. Those Pastors were Drs Adams and Crosby and Rev. Arthur Mitchell. I have just received a very kind letter from Dr Crosby, in which Dr Adams unites with him in assuring me of their great interest, in my work, but also of the impossibility of their appealing, as Pastors, to their people. Dr Crosby says that this work must be done by laymen and, for me, by my relatives and intimate friends, not in the Pastoral office. This opened my eyes to the fact that I have been so long away from home, that even my own brothers and cousins, have, in one sense lost their interest in me and my work, and I have no intimate friends.

2 But I can make them again and I can raise in a month or two not only the indebtedness of the past but a little fund to make my Dispensary sure for some years to come. I mentioned also, as a reason for coming home at once, for a few months, that I wished to secure the amount of the Legacy left to me by my Uncle Mr W. W. Chester. Also that Mrs Chester was very likely to be entirely cut out of a little sum left to her by her late brother, unless she could at once appear before the Surrogate at Brooklyn, N. Y. Also that I wished very much to pass an examination in the Medical College where I studied, for over a year, and obtain, if possible, a degree, to help me in my general work. Also that I wished very much to see you and the Prudential Committee face to face, before entering upon another ten years of labor. I spoke also of a great desire I had to visit a few of the large Hospitals in London, Edinburg, New York & Philadelphia. And last, and that which I felt sure the Prudential Committee would consider as the most weighty reason, I ask one year's leave for Mrs Chester, who has been having, for about a year past, very severe periodic headaches, and a growing dimness of sight, which I am entirely convinced is simply nervous prostration from long continued and incessant work. Mrs Chester has worked just as hard as I have and has not had the same opportunity of out door exercise. I suppose my

general health was never better and I walked four 3 miles and rode on horseback 14 miles, day before yester. day, before breakfast. I want to see Mr Rendall. I walk from 3 to 5 miles almost every day.

I stated that the P. & O. Steamers had just greatly reduced their fares and by going and returning via Brindisi I thought we could easily accomplish all we wish and be back at Dindigul within 11 months. I am now inclined to say within 10 months as I wish to be back to our January 1872 Meeting and make out my ages for 1871. It is very important, if we are to do this that we start at once, so as to be back before the Caprons leave in February 1872. But since I wrote mine of the 19th. I have heard that Mr Penfield keeps very feeble and has to take the greatest care of himself. I am satisfied that he can do but little work on the Plains and I do not think it will be long before Mr Rendall and I have to divide up the whole of our North Local Committee District between ourselves, he taking - Periaculum, Kumbum & Bathlagunda and I Dindigal and Pulney

I have had an interview with Mr Rendall and told him just what I had written to you. He most cheerfully consents to pay my helpers and look after my Station in my absence, if leave is granted.

There is only one point, in my last letter,

Anderson Patti, Feb. 28. 1871.
Rec'd Apr. 7.
Acknowledge receipt.
Pub. Ann. Rep.

& which needs to be changed, as I see that it is unnecessary. I have no wish to leave the Board, and when I spoke of resigning it was only because it seemed to me to be a necessity. But even if the P. Committee do not make me the Grant of Rs. 50 ₹ a month, for my Dispensary, which the Mission have voted to sanction, if I have leave to go home at once I can easily raise it from my relatives and personal friends, though I think the Board could most fairly and justly grant me this boon.

Please then, if you have not already done so, make the requests for me, to the P. Committee, that I may have one ~~departs~~ leave, going and coming included, and that I may be permitted to leave at once. Please also, if you have not already done so send me, at my expense, and charged in my a/c, the following telegram. "Board grant leave. Treasurer can pay passage money" (signed) N. G. Clark.
To Rev. Edward Chester Vindigul Madras.
I hope and expect to avail myself of but 18 months' leave. Please, also, kindly to instruct Mr Ward to give instructions to Messrs Spicer & Bros, or whoever are now the Agents of the Board in London, to pay me the amount needed for our passage from London to New York. I am sure I can make all very clear to you when I see you, which may God grant. I now long as I never did before to see my dear Mother and brothers. My Father has just died.

Very Sincerely Yours Edward Chester

Dindigul May 2nd. 1871

Rev. J. R. Worcester D.D.
Ag. Sec^y A.B.C.F.M.
Dear Brother

Your very kind and welcome letter of February 21st. with Post Script of Feb. 22nd. has just come to hand. I accept all you say and thank the Prudential Committee for allowing you to write as you have to our Secretary.

I do not know what will be the answer of the Prudential Committee to my two letters of January, the last saying that I would only require Rs. 50#. whereas I enclosed a Resolution of the Mission stating that they would sanction a Grant of Rs. 75# a month, if made by the P. Committee.

I am most happy, however, to be able to write that even if the grant is made I will not have to avail myself of it for more than four or five months of 1871.

By the great goodness of God I am to have permanent and entire support for my Dispensary from Government. By a new law, which has just received the sanction of the Viceroy, the support of all Dispensaries is to come out of the funds of the Municipalit

where one exists, in any town, or out of the Local Funds, or both. The Collector of Madura, who is the President of the Dindigul Municipality and the District Local Funds Board, has sanctioned a grant of Rs. 1800 for the year 1871-72 for the Dindigul Dispensary. This will pay in full for assistants and I think for all necessary medicines.

The Government put my Dispensary on a par with others. And I have just received from Government a fine Case of instruments for Capital Operations.

Thus has the Lord again and again wonderfully helped me. To Him be all the praise. The Telegram, which left Boston April 5th. reached India and Madras April 11th.

I thank you and the Prudential Committee both for the kindness in granting us leave to return to America for a few months and also for so promptly sending the Telegram. It is of the greatest assistance to us to know, before our Mission Meeting, the action of the Committee in the matter. We are already making our plans to start as soon after our Mission Meeting (May 17th.) as possible. I will write soon again and send my stated letter for the past six months

Yours very respectfully
Edward Chester

Dindigul, May 2. 1871
Rec'd Jun. 20.
Rec'd Aug. 7. '71

Dindigul August 29th. 1871

Rev Isaac N. Worcester D.D.

Dear Brother

I am to blame in not having written to you before this, but since we turned back from Madras, I have had so many things to try me, besides the bitter disappointment of having to give up our cherished visit home, that I have felt as if I would not do myself justice, if I attempted to write before.

I am writing, where I can not put my hand on all the letters I have received from you, but I read them over often enough to remember well their contents. Nor must I forget to note the two letters addressed to our Mission, which alluded specially to a Grant, made by the Prudential Committee, to my Dispensary.

I thank you for the very kind and fraternal spirit in which all these letters have been written and I thank the Prudential Committee for their very kind grant to my Dispensary. As I have had fewer gifts from the Civilians than usual, this year, this help from the Board has been most valuable. I thank the Prudential Committee, also, for their kind permission to Mrs Chester and myself, to return home to America for nine months. Now that we have not availed ourselves of the privilege, you will perhaps think, even more than before, that it was a needless expense to ask to have the decision of the Prudential Committee sent by telegram. I felt, at that time, that if we were to go at all, it was most important to get away as soon as possible after the Mission meeting in May, so that we might return to India before the Capronis left here for America. To do this it was imperative to know at once, before the Mission met on the Hills, whether the Prudential Committee would grant our request or not. I have not once regretted

that the telegram was sent. We made all our preparations to leave for home and our passage was engaged as far as Alexandria. Mr Rendall had kindly consented to take charge of the Dindigul Station, in my absence, and came on from Battlegundu and had an interview with all of the Dindigul helpers, hearing from each of them, in my presence, a short account of their work. But at the very last, I could not make such arrangements for the Sabbath services and my Dispensary, as satisfied me. I could not leave my work happily, for I felt that in the way I was forced to leave it there could not be a certainty of its success. A young man, upon whom I have spent years of labor to prepare him to assist me, not only in the medical but the pastoral part of my work, and upon whom I thought I could depend to take charge of my Dispensary and preach on the Sabbath at least twice a month, behaved in such a way, just before I left Dindigul for Madras, that I had to dispense with his services. We had but nine days before the Steamer was to sail and though I made every effort I could not secure any suitable person to take the work I have referred to.

I feared that we would have to pay forfeit money for not sailing, when our passage was engaged, but much to our satisfaction we were freed from this.

We staid a few days at Madras, attending to some commissions given us by a few of our Mission Circle and then came back to our Station and our work as if we had had not a thought of leaving it. One has only to put on the harness, here in India, to find work for every moment of time and particle of strength and energy he has at his disposal. But I could not but feel sadly, for I had felt strongly that a visit to America would be of very great service to my Station and work. I wished to set the Mission work

in a practical way before my own home circle, and near relatives and friends, as I could not, when I left America, and enlist their personal interest. Twelve years is a long time to be away from your own family and you need to go home, after such a period, to renew your acquaintance and friendship with your own relatives.

But God has seemed to guide our footsteps in this matter and now that Mr Penfield has been so suddenly and unexpectedly taken from our midst, leaving a large Station and great work to be provided for, we seem to see why He turned us back from Madras. As far as I can see there is no other way to provide for Periakulum and Kumbum than to put them in charge of that missionary, who is nearest to them. Mr Rendall will, without doubt, be given the work Mr Noyes has had to attend to, and afterwards, Mr Penfield. And, in this case, the Station of Pulney must come to me. Thus we will almost all of us have two Stations to look after each larger than we have strength to care for properly. We all earnestly hope that nothing will prevent the return of our missionary brother Mr Noyes. God greatly blessed his labors in the field where he spent so many years, before leaving for America, and it is a matter of wonder to us that his health was so preserved.

Since commencing this I have received a telegram from New York city, from one of my brothers. It reads "To see John advise leave immediately." John is my eldest brother and now that my Father is dead, takes his place in our family circle. It would be an unspeakable satisfaction to see this dear brother once more in the flesh, and to tell him enough about my work to make him feel that it was indeed dearer to us than home and friends, and that it was worth loving and toiling for. But

in the present feeble state of our Mission, a visit to America ~~the thing~~ seems simply impossible, and I have written thus to my dear Mother.

There are a number of points in your private letters to me and the letters you wrote to the Mission with special reference to my work, about which I would have been glad to have talked with you and Dr Clark.

There is much less difference between myself and the Mission, in views about Mission work, and in the work itself, than you seem to think. Our relations have been of the most friendly and fraternal character for a year or two past. Perhaps it has been my own fault that they have not been always so. No two brothers in our Mission have ever carried on their work in just the same way, and it is the great liberty which our Mission gives to a brother to carry out, as far as practicable, the Mission work, in his own Station, in his own way, that makes our Mission work as pleasant and as prosperous as it has been. For the medical part of my work it is impossible to bind myself to strict rules or define just the limit of work and expense ~~and work~~, but I try, conscientiously, to keep this in any way from interfering with or hindering my other Mission work, whether congregations or village schools or itinerating with the Catechists in heathen villages, or efforts for the good of my native helpers.

And I have strong hopes that the Government will do even more than they have yet done, to enable me to carry on this work, without loss to myself and without asking help from the Mission.

I will write more particularly about my work in another letter. This I have meant rather as a private letter, in answer to those you wrote me in regard to the two points of a Grant for my Dispensary and permission to visit America. There are many things about which I would be most glad to speak with you, but to which I can not do justice, in a letter.

Very Sincerely Yours
Edward Chester

Rec'd Oct. 30.
Ackd. Nov. 30.

Miss Carrie Hartley. 321

Pasumalie June 30. 1869.

Rec'd Aug. 25.

a Sept 29

Pasumalie June 30th 69

Rev. N. G. Clark,

Dear Sir,

You have probably been informed that Miss Smith's health is so far restored that my services in the boarding school are not needed. The people of the Pallala and Nyack castes, as well as a few Brahmins, have expressed their desire that I might

be permitted to hav
a school in Madu
for the benefit of the
daughters. They say
they will gladly pay
a tuition fee to have
them educated. Such
school would open a w
of Christian instruction
a class of people who have
hitherto kept aloof from
Christian schools on
account of caste. Eliza
Abbott, an educated Chri
whose parents were of the
Vellala caste, has asked
the privilege of assisting
me if I have such a
school. It would be a

necessary to erect a small
school house; as there is
no suitable building
in Madura. I like the
Tamil people and their
language much better
than I expected. With
Elizabeth Abbott, as in-
terpreter, I have visited
several native houses
in the city and adjacent
villages. The people, usu-
ally, seemed glad to
hear the Words of Truth
although they were
probably prompted
more by curiosity than
by a sense of the necessity
of an atoning Savior.

One lady of this miss
has suggested zenana
work to me: but so lon
as heathen women stand in fe
of their husbands, th
is little prospect of sue
in
field of labor. The daugh
have much more libe
than the mothers; and
it is upon their min
that I hope, with Divine
aid, to make religiou
impressions. I am stay
at the East house at Pasu
and taking meals at
Herrick's. Mr. and Mrs. H
treat me with almost paren
kindness. I pray and trust that th
may be rewarded by having their ch
in America kindly cared for.

Yours truly, Carrie Hartte

322

Pasumalie Nov. 22nd 1869

Dr. Clark,

Dear Sir,

With sincere gratitude to God I write to tell you that I have a school, of twenty four girls, almost in the shadow of the great temple of Minadchi. About two thirds of the school is composed of Pyacks: the rest are Pallalas. They are learning to read in books published by the Christian Vernacular Education Society in which they can learn a little of the way of salvation. I teach them verses from the Bible, and they are beginning to learn Christian hymns. They all wear the heathen marks in their foreheads; but I trust that some of the marks will eventually be removed and God's own name be written in their stead. If I am ever able to lead one of those heathen

souls to Jesus. I shall feel that my life has not been spent in vain. I have a heathen teacher who speaks Tamil, Telugu and English. A Christian woman, Elizabeth Abbott, who was educated in the Ootacoville Seminary, spends one day of each week in giving Christian instruction to the School. My own weakness has never been more apparent to me than now. I feel that I must pray, almost without ceasing, if the souls entrusted to my care are ever prepared for the reception of the Holy Spirit. At the September meeting the Mission appropriated one hundred (100) rupees to defray the expenses of the school for three months. With a little careful management I think the appropriation will suffice. One thing is a source of deep regret to me; but I hope to have the burden

removed, ere long. I was necessi-
tated to buy a carriage to take me
to and from my school and
incurred quite a debt thereby.
I have written to my pastor,
in America, for aid from
the church, and feel confident
that the call will be prompt-
ly responded to. I have a
horror of being in debt; but
believe that, in this case, I have
chosen the least of two evils.

Yours Truly
Carrie Hartley

Dr. Clark,

I implore you, in the name of humanity, not to send any young lady to board in Mrs. Chandler's house without first informing her that she must submit to her landlady's innumerable caprices. To gain the "esteem of the mission" she must dress, eat, drink, and walk according to the "superior judgment" of Mrs. S. B. Capron and husband. She must partake, asking no questions,

Journal, Nov. 22, 1864

of all the strong tea, cu
that Mrs. Chandler an
Mrs. Herrick set before
She must, moreover, be wi
to swallow all the carbo
acid, quinine and mor
that Dr. Palmer pleases
pour down her unresisti
throat. Otherwise she wi
become the victim of li
military spirit. She ne
in the estimation of the mi
none of the Christian
virtues except meekness
This quality, Mrs. Chand
says, is a certain indica
of Christian character.
She must bear in mi
that, from the date o

her landing in India, her life is valuable simply because the mission can not subject a dead body to its royal tyranny. Don't send her, as I was sent, under false pretences.

May God forgive you for (perhaps) you knew not what you did.

With due respect

E. Hartley

Marion Indiana
March 14th 1866

Rev. N. G. Clark,
Sec. of A. B. C. F. M.
Missionary House Boston

Rev. & Dear Sir:

Your of Mar. 8th has just arrived. I would say in reply that my prospects for sailing are as bright as hitherto, although I shall make every effort to be ready in the fall. Indeed I have a feeling that God will clear away the obstacle lying before me so that I can go then.

As to my health, it was never better. I have ~~hardly~~ not taken a single cold this winter that was worth mentioning.

As to my work, I think I have been highly favored being permitted to proclaim the gospel message nearly every Sabbath since leaving the Seminary

And I can testify that God has been very gracious in owning my labors. In this very destitute field I have been preaching for six weeks & I think two have lately found the Saviour. One was very wild & gay. The other had been thoughtless also, but had recently become an orphan & had lost a noble brother whom she loved as her own soul. "If her brother was not in heaven she did not wish to go there". She had been thus grieving night & day for six months, indeed she was the very picture of woe. I told her of the Elder Brother & the Sinner Friend & spoke of the promise "Come unto me——— & I will give you rest" (Matt. 11:28) She has "come". She has found rest & comfort. Her gloom is now gone & life no longer looks cheerless to her. To have been the instrument in the hand of God of saving two immortal souls from death & to have added two voices to the chorus of those who sing the glories of our Redeemer more than repays me for a journey

of a thousand miles & for two months labor.

I have mentioned these cases because they were peculiarly interesting & because this acts as a kind of counterpoise to my delay in America. If I did not thus have an opportunity of doing good I should be almost crushed. While I am young & strong & able, & while such vast throngs are daily plunging into endless ruin it would be my greatest trial to be an idle drone.

I organized a Juvenile Missionary Society at Rodman N. Y. The ch. had long failed to give to Missions. After some talks they took hold of the plan with eagerness. To see these little misy collectors manifesting such zeal in a cause so noble, was enough to do the heart of a missy good. The very recollection of that sight will cheer me when in the plains of India

Yours truly

H. C. Hazen,

A. O. Porter

Mark H. Sleb

Ithaca N. Y.
May 5th 1866

Rev. N. G. Clark, Sec'y A.B.C.F.M.
Missionary House Boston;

Dear Sir,

You will hereafter address me at this place (Ithaca N. Y.) where I expect to remain until sailing giving my attention to the study of medicine, the Tamil language & to a preparation in general for my work.

My health is good. I have been greatly refreshed in spirit by the the revivals prevailing in this state & at the West, in some of which I have taken some part. Bro. Herrick writes me that a ship will probably be ready in October to take me to India. I earnestly long & pray to be ready by that time, but do not exactly see the way just now. I hope to write you cheering news by & bye. Yours truly H. C. Hazen

H. C. Harris
May 8, 1866
Rec'd Mrs G

G. A. WATKINS,
MANUFACTURER OF
WOOD SEAT CHAIRS,
WOODS' & OTHER PATENT FLOUR SIFTERS.
Turned and Jiggered Chair Stock made to order. Job Sawing and Planing done on satisfactory terms.
Cash paid for Bass and Hard Wood Lumber.
PROCTORSVILLE, VT.

326 H. C. Haven

Proctorsville, Vermont,

July 7th 1866

Rev. E. N. Clark D. D.

Dear Sir.

Please excuse this small sheet of paper. I can secure no other. If you will take this as a private note (unofficial) I will write another letter even in better shape.

I cannot give you any good news as to my prospects. A cloud of uncertainty hangs about them just now.

You spake of going to West Cambridge. Will you not state what you know about those two ladies (age &c) & whether it would pay me to visit Cambridge. Perhaps you

H. C. Haven

have enlisted me of them
to go out as a teacher,
that would of course alter
the case somewhat.
I would also be glad
to know more definitely
about that lady in Onon-
daga Co. N.Y.
The ch. at Ludlow Vt where
I have supplied one sabbath
cling to me very earnestly
to become their pastor,
or to preach for them a
year. I refused to do
either although it is a
flattering field of labor.
I find it requires a constant
effort to keep myself dis-
entangled from churches without
a pastor. Yours truly
H. C. Hazen

P.S. Direct Ludlow Vermont - where I shall remain till Nov 13th

Ludlow Vt.
July 11th 1866

Rev. N. G. Clark D. D.

Dear Sir:

If you have the time this week to write the results of your investigations at W. Cambridge, also a line introducing me I shall be under many obligations. If you could leave the latter without any particular address (it being simply "Dear Brother") I should then be free to use it wherever the Providence of God might call me.

Through the mercy of God I was permitted to recommend the missionary cause in this place last Sabbath. At my request & with my aid they are to form a Juvenile Miss Society. They have not hitherto done anything for Foreign Missions. I think they will raise from $50.00 to $75.00 annually.

(Address me here this week) Yours truly, H. C. Haven.

July 11 1864
Aug 14 "

Ludlow Vt Aug. 1866

Rev. E. N. Clark D. D.

Dear Sir;

I suppose I should tell you I am at sea in that question which so much affects my future prospects. It seems as if God were showing me that I must cut loose from everything she seek his will only — that I must be led by his Spirit from moment to moment — & that I had loved the work more than Christ. Perhaps I have made an idol of this cause. I fear I have not been willing to trust Him lest He might ~~hinder~~ keep me from the work of my choice.

I am thoroughly assured. I am here & doing good I hope. The church is growing rapidly & growing earnestly & there is deep feeling among the impenitent. I make no promises to the people here. I stay along from day to day. I have no plans at all, except to do my duty.

I do not feel that the Spirit calls me elsewhere this week. Here the matter stands. I intend to act intelligently if possible, not from blind impulse.

You write me exactly about a person at Montpelier. If I should go there could an introduction be brought about without exciting serious suspicion on her part or by whom? Please give the name of the one who would bring about an interview, also the lady's name.

Yours truly

H. C. Hazen.

Aug 11 1884

Ludlow Vt Nov. 1st 1866

Rev. N. G. Clark D.D.

Dear Sir,

Your last letter dated Aug. 22nd was duly rec'd. The contents you may remember. I proceeded to an individual of Windsor whom I was to see thro' the aid of Rev. Mr Kimball. I have felt it my duty to delay the matter until this week. I have met Mr Kimball also Mr Bennington (today) but there seems to be no opening just now. An interview may be brought about in a month or so.

I am deeply engaged in the work in this place. The Lord is blessing us in great mercy. Souls are rejoicing in a newly found Saviour, while others are in great distress of mind

Yours truly

H. C. Hazen.

Am. N. G. Barker

Ludlow, Nov 1. 1866

Rec'd Nov. 3/66

Sudan U
Dec. 24th 1866

Rev. N. G. Clark D.D.
Missionary House, Boston.

Dear Sir;

Your of Dec. 19th is at hand. I have not written because I had nothing to write. Thank you for the information in your last letter. I will make such use of it as Providence shall seem to direct.

If I should tell you I could sail in the month of March or about that time, would it be advisable to send me, or should I wait until Autumn & go with Bro's Taylor of Madura & Sandee of Ceylon? You know I could study the language with them & their company would be a great pleasure to me on the voyage. Would there be any real gain? This I would like to know at your earliest convenience

The Lord is still with us in Ludlow. The number of anxious ones seems to be slowly increasing. Occasionally an inquirer finds the Saviour. It is a very still work. The young converts give the most undoubted evidence of having been born again.

Yours truly

H. C. Hazen

Ludlow, Dec. 24, 1866.

Rec'd Dec. 26.

Conf.

(Private)

Sudbury Vt
Feb. 12th 1867

Rev. N. G. Clark, D.D.

Dear Sir:

I went last week to Fayeville. It proved to be a "wild goose chase". The bird had flown away two months before. If you had been with me & had taken the trouble I did to get there crossing the mountains, winding about amongst the hills & changing stages & cars three times & then on arriving had found the object of pursuit not there & that another had taken her place you would doubtless have been filled with merriment. Notwithstanding the importance of the errand & the serious consequences involved, I could have had a hearty laugh with you over the adventure. As matters were & from the impression I have, I think things would, before long, have begun to look "serious" if Miss P. had been at Fayeville. I do not know that Miss P. is at home at Montpelier now. I think that I should correspond with some one in Montpelier before I go there in order to know first if Miss Pilkin is there & 2dly if he or she, whoever it may be, is willing & able to bring about an introduction

the Pastor cannot always do it without shewing on the face of it the object & intention.

If you will indicate the proper ~~person~~ person to assist in the matter I will try to go up to Westfield soon. An intimate friend or relative of Miss Pitkin who is interested in the cause would be better than the pastor. You may either write to the person & direct to write to me ~~or~~ if he is willing, or simply write me yourself giving the name

Yours confidentially

H. C. Wagner

Feb. 17, 1867

Ludlow Vt Feb. 22d
1867

Rev. A. L. Clark D.D.

Dear Sir.

Your of Feb. 20 is received. I wish to apologize for writing to you as I did about going to Northfield, wishing some other than the pastor to help in the matter. I did not know that your father lived at N. & had not a conception of such a thing, else I should have written differently.

The face & figure of Miss Winchester please me very much. There is one difficulty however, the Baptism is not the correct feature. She is a member of the "Christian" ch. At the West "the Christians" have no creed, theoretically, but practically are Unitarians, or more strictly speaking are Arians. The majority of them immerse, but frequently receive members into the ch. without any kind of Baptism. Each member believes whatever he chooses: it makes no difference with his standing. There are however some excellent christians among them & general

doctrine. Miss W. appears to be such.
I have an exchange for Sabbath which will
bring one near her place & I hope to call.
I can then discover what she does believe.

Am obliged to you for the picture & papers. I herewith return them at your request.

Yours confidentially
H. C. Hagen

E. W. Stannard N. H. Have seen the lady. You would hardly expect such a person from one in such circumstances & of such disgusting appearance. Baptism is no objection, the Doctrines are no objection. But her mother says she is in delicate health. Her mother opposes. It was all new to her. Miss W. does not sing & hence could not catch sounds readily. She seems very young. Her picture flatters her. But she is a heroine at heart & large together.

Yours in haste
H. C. H.

Ludlow Vt
Mar 11th 1867

Rev A. S. Clark D.D.

Dear Sir;

I have made no advances at East Westmorland because of several little things that stand in the way that might embarrass the Board & me also both now & in the future.

You have hinted at one of them in your letter. I need not go into particulars, after the development of another week or two perhaps I can write you more definitely. Miss W. is "rooted in the faith" I think. Am obliged to you for the caution.

Yours truly
H. C. Hazen

Ludlow, March 11. 1867.

Rec'd. March 12.

Ludlow Vt Apr 1st 1867

Rev. A. L. Clark D.D.
Missionary Home Boston.

Dear Sir:

As I have no "Manual" with me I must ask you if there is any rule as to ch. membership for female missionaries (wives?). Must one be a member of an orthodox ch. before she can be accepted by the Prudential Committee, or this without exception? How long must she have been a member? I shall state a case — Suppose one had ~~had a~~ been under pungent conviction for four months, had finally yielded to Christ & after exhibiting a marked change for five weeks, giving undoubted evidence of being "born again," had been received into a Cong. ch. & should soon after offer herself to the Board to go out in the course of from two to six months would there be any objection on the ground of her recent conversion & admission to the ch.? If not, that answers my question.

Is there any prospect of Brother Taylor's going out to India before July? If he should go earlier I would have to hasten my affairs

or might thereby move too rapidly as once before
Shall my ~~I~~ go with Mr Hayden (of Claridon O.)
unless he should go too soon. Of course
I shall inform you as soon as my plans
assume a definite shape

Yours truly

H. C. Hazen.

Cleveland, Apr. 1. 1867.
Rec'd. Apr. 2.
Ans'd

Windsor Vt June 5th/67

Rev A. S. Clark D.D.

Dear Sir:

I am not expecting to be called on to sail before the latter part of July – my preparations are for about the 1st of Aug. Am I right in this? or should my ordination & preparations be all made before the 1st of July? It would be a disappointment to me & to many others if I should go before Aug. yet I can go

Will you send us direct from Boston to Madras & how ~~much~~ long notice before hand shall we have?

Yours &c H. C. Hazen

P.S. Address Ludlow Vt.

Windsor, June 5. 1867.

Rec'd. June 6.

a n 7th

335 Rev. H. C. Hazen.

Ithaca N. Y.

July 12th 1867

Rev. N. G. Clark D. D. Rec'd July 15.

Dear Sir:

I am now both married & ordained & at home making preparations for departure. What will be furnished on board ship? Will it be necessary for us to provide bedstead, matrass, & sheets &c?

I am not expecting to go before Aug. 15th. but if there is to be an earlier departure please let me know at the

earliest possible date,

Address me here during this month

Yours truly

H. C. Hazen,

Steamer Kate Morgan
On Cayuga Lake July 25th 1867

Rev. N. S. Clark D.D.
Missionary House Boston

Dear Sir.

The letter of July 20 from C. N. Chapin informing me of the vessel sailing Aug 5th is received. I shall be in Boston about noon on Thursday Aug 1st, Providence permitting. Mrs Hazen thinks of waiting until Saturday. If she is needed there before Sat. write me at Ludlow Vt. We shall be in Ludlow tomorrow noon where we remain until we

go to Boston.

My good from Ithaca were sent by express a day since to Boston. I intend to leave them in the express office until I shall arrive at Boston myself.

three boxes & a chest

Yours truly

H. C. Bagg

Cayuga Lake July 25, 1861.

Rec'd July 27

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Ludlow Vt

July 29th 1867

Rev. A. L. Clark D. D.

Dear Sir:

Your of July 27 is rec'd. You think the vessel will not get away before the 7th. I shall not report myself in Boston this week before Monday morning at about 9 o'clk (leaving here at 2 a. m.) Possibly I may get there Sat. noon.

I think I can make all necessary purchases on Monday

If I ought to go to Boston on Thursday or at any time before Monday

write to me here, or telegraph ~~if there~~ if there is need of haste.

Yours truly

H. B. Hazen.

Ans'd by telegraph L.S.W.

Bradford, July 29, 1867.

Rec'd Aug. 1,

Pulney Hills. India
May 9th 1868

Rev. N. G. Clark, D. D.
Missionary House, Boston, U. S. A.,

Dear Sir;

I presume Bro. Taylor has already informed you of our ~~safe~~ prosperous journey & safe arrival at Madras. The voyage, although long, was to me a pleasant one & I think I lost nothing by it. The kindness of Capt. Bahl we shall not soon forget. I heartily wish that every missy coming to India might have a Captain as kind, gentlemanly, & considerate as was he.

We have the satisfaction of knowing that our preaching & personal efforts among the sailors were not entirely in vain. Three of the crew gave evidence of being born again & two others were under conviction of sin when we last heard from them.

From Madras we went direct to the annual meeting at Dindigal. Thus I had the privilege of meeting all the missionaries at once

After the meeting we spent a few days with Bro. Chester at Dindigul & then went to Madura; where Mrs Hazen & I ~~have~~ kept house until we came to the Hills.

We spend two months at the Sanitarium this year by the advice of Dr Murray of Madura & also of several members of the Mission.

I regret to say that Mrs Hazen has not been well since we have been in the country. My own health is excellent.

I have kept at my Tamil since leaving Boston, when nothing prevented, & have had no time to think whether I am discouraged or encouraged. Mrs Hazen not being well, has studied only a part of the time.

As for the heat of India I have not felt it much as yet; but this is owing partly to great care of my health & partly to my arriving during the cool season.

I feel that in order to retain my health & in fact to be a missionary in general a sound judgment is the all important requisite, piety alone

excepted.
I am not entirely cut off from labor for the heathen this year as I expected to be. I was invited to take a class of boys, one hour each day in the Christian Anglo-vernacular school of Madura city. The hours are to be devoted to the study of the Bible in English. The boys are high caste, very bright, & intelligent, the children of public & influential men, & therefore likely to occupy high positions themselves hereafter. This door of usefulness was too inviting to be refused. I accepted it; although it is not a mission school. The school is managed by a board of directors, of whom Bro. Chandler is President. ~~Yearly with the~~ Excepting ~~one Luke Burton~~ the Chaplain of the English church, the other directors are all christian natives of Madura. The school has recently been opened, but was quickly filled with eager boys or young men. If a missy child spend an hour or more each day in it

I feel confident that the school would not only be a success, but the truth would be planted deep in many a heart.

"In coming to India I am somewhat surprised. The people, instead of being fierce & savage, are mild & timid; instead of being rude & impudent, are polite & respectful; instead of being riotous & drunken, ~~they~~ are quiet & temperate. In fact I have ~~seen~~ seen ~~any~~ no fighting at all, although I hear some terrible scolding. ~~sometimes~~ They seldom come to blows. In regard to the use of ardent spirits, perhaps no nation on the globe is more temperate than the Hindoos. Another thing that ~~surprises me~~ arrests my attention is the temporal comforts with which we are surrounded. I can tell the dear anxious ones in America that we are comfortable in our Indian home — that it is cheerful & pleasant.

"There is ~~yet~~ another thing that is

noticable, the influences of the Spirit seem to be wanting. While all else is cheering, this sends a pang into the heart. The heathen shew no concern on account of sin & the native converts exhibit a low type of piety. Is it a fact that God cannot convert men as deeply of sin & cannot make as devout, godly, praying christians in India as elsewhere? I would suggest, if it be not presumptuous for one so young in the missy work, that the outpouring of the Holy Spirit upon the India missions be made a special subject of prayer at the monthly concert. Tell the praying ones that we want the Master with us more than all else. God has blessed many of the churches at home during the past winter. Let them shew their gratitude by asking for the same blessing upon us."

Yours truly, H. C. Hazen.

Feb. 1882.

Pulney Hills, May 9. 1868.

Rec'd July 16

Wilmington Herald

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Arcot So India
~~Oct~~ Dec. 3d 1868

Rev. N. S. Clark D. D.
Missionary House Boston

Dear Sir:

I wrote you last from the Sanitarium, in the month of May. I came down from the hills the first of July, but Mrs Hazen remained there till the first of Sept.

I spent 11½ days in the tent with Bro. Burnell. Every morning & evening an attempt was made to speak to the people. The few sentences which I stammered out could hardly be expected to do much good to the ~~people~~ natives, but I trust that the effort was a benefit to me.

Mrs Hazen not being materially benefited by her stay upon the hills the mission voted that she be brought here for treatment by Dr Silas Scudder of the Arcot Mission — her disease being of such a nature as demanded immediate attention, & being also such as could not be rendered at Madura

My first duty has been to secure the health of my wife. My study hours have been much broken up on this account, yet every spare moment has been sized for acquiring the Tamil.

We are hoping to return to Madura in the course of three or four weeks.

Yours very truly
H. C. Hazen

Dec. 30 1868
Rec'd Jan. 21. 68
Ans. Feb. 26

Kodikanal So. India
May 12th 1869

Rev. N. G. Clark D. D.
Sec'y A. B. C. F. M.,

Dear Brother;

At the mission meeting held in the month of January I passed my first examination in Tamil & was stationed at Puliny. I took charge from the first of March in which month Mr White left us for America.

On entering upon the duties of the station I found one case trial awaiting me. A small congregation threatens to go back to heathenism & the cause which they allege is the conduct of the catechist placed over them. They assert that he is guilty of receiving a bribe & also of adultery. It is by no means easy for me with my scanty knowledge of the vernacular to learn the truth among a people who esteem it so lightly.

We have commenced three new schools in the villages. One at Sattirapatty & one at Vilacammittiram to be taught by the wives of the Catechists & a third at Mamu to be taught by a young man who studied a year or two at the Pacumalai

seminary. The latter we have decided to put under the patronage of the Sabbath School of the 1st Church of Bangor me., instead of the one at ~~Ma~~ Kumaralingam which was first-chosen. The school at Kumaralingam had but two or three scholars (I am told) & was finally given up as a hopeless case. The new one at Mänär gives great promise. The village & congregation are both large & there are a plenty of children ready to go to school. He is to receive Rs 4 per month in case he has not less than 25 scholars in attendance.

I could not write before about these schools because I was away from the field & knew nothing about them

Yours fraternally

H. C. Hazen.

Rooki Manal, Madras
Recd. July 12, 1869.
222.

(rivate)

Rev. H. C. Hazen

Kodi Kanal

May 22nd 1869

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Rev. N. L. Clark, D. D.

Rec'd July 22.

My dear Bro.

I cannot refrain from adding a word privately. Your kind letter came to hand a few days since, such kind words do we much need, for they remind us that, although in a remote obscure part of the world, we are not forgotten, Miles thanks for a kind word for us in a letter to Bro. Capron. I am sorry to say that after all our journeyings & consultations with skilful physicians Mrs Hazen is still no better. Dr Palmer has arrived & is taking hold of her case in such an earnest & determined spirit that I quite hope for success. Her trouble is both

Kodi Kanal, May 12, 1869.

uterine & urinary seems to be very complicated.

Dr Palmer proposes to take Mrs H— into his family for a month or more & endeavor by electricity & other means to restore the wanted vigor which seems to be wanting.

There is also chronic inflammation which I fear will give him some trouble.

We have already taken up our residence at Putney. The work is most inviting in that field & it is a sore trial to be absent from it a part of the time, even, as I must necessarily be on account of my wife's health. The enclosed letter to Mr Crosby you are at liberty to read if you care to do so. I am not certain that the address is full enough but I have no other.

Yours with the most kind & grateful remembrance

H. C. Hazen.

Madura So. India
July 14th 1869

Rev. N. G. Clark D. D
Sec. A. B. C. F. M.

Dear Brother:

In view of the enclosed letter from Dr. Palmer I would beg leave to go to America with Mrs Hazen, if the Mission should also approve it at our next meeting in Sept. She ought to go now, but in view of the importance of it I am willing to wait a little longer if perhaps some favorable symptom will appear. I sincerely hope you will give an early reply. Before your letter can reach me alarming symptoms may appear which will require us either to go by the first ship or not at all because too late. Mrs Hazen has been almost helpless since we first landed at Madras. I have been greatly crippled in my work & now Dr P— says that I will be unable to leave my wife six hours at a time for two or three years hence. Therefore

in order to save the life of my wife 2dly
in order to regain her health if possible
& 3dly to economize the funds of the Board
I beg leave to go home at once
I might add my firm conviction that
the interior troubles of Mr Hazen have
been aggravated by the heat of the country.
I think you can understand the relaxing
influence of a hot climate.
Dr Palmer says that if there is any hope
of recovery two months will determine.

Yours fraternally
H. C. Hazen,

P.S.
Should our friends make enquiries after our
health I beg you will remember I have not
yet written about Mr H's recent illness.
H. C. H.

Madura, July 1. 1869.
Rec'd Aug. 18.
Ans. Sept 26

Madras July 31st 1869

Rev. N. G. Clark D. D.
Sec. A. B. C. F. M.

Dear Brother:

By the advice of Dr Palmer & several members of the Madura Mission I have made haste & got ready to sail Aug 4th in the ship "Blackwall" for London. Thus through the mysterious Providence of God I am compelled to relinquish my missionary work just when I am ready to begin it. If I did not know that this is wholly of the Lord my heart would sink. But if I can glorify Him by waiting two or three years more or even a life time "His will be done".

I dare not make any plans now. I shall not expect to burden the Board farther than to take us home. I shall wait for Providence hereafter.

I return the outfit according to the new provision. But in that case ought I not, by right, to have at least a part of the outfit for going home. I would like some light on the subject. Our treasurer (Mr Chandler)

thought I would be expected to retain my old outfit from America but not have any new one; because we have so recently come that what we used on our previous voyage might still answer for this. It is immaterial to me. I wish to do right Mrs Hazen is still as she was when Dr Palmer & I wrote before with this exception that her life is not in immediate danger. But it is impossible to tell with what anxiety we all look at that long voyage when we know nothing of the character & skill of the surgeon.

Pray for us. Yours fraternally

H. C. Hazen

Meadville, Pa. July 31, 1869.
Rec'd Sept. 21.

Meadville, Pa. July 31, 1869

London Dec. 18th 1869

Rev. N. G. Clark D.D.;
Missionary House, Boston

Dear Brother:

After a tedious voyage of 131 days we arrived at London on the 13th inst. safe & in comparatively good health. The incidents of the voyage were few. The Lord mercifully preserved us in three instances. Thirteen ships foundered at the Cape of Good Hope in a storm a short time before we passed it. We also encountered four severe gales in one of which we saw a ship dismasted & in another in the English Channel; two were driven aground & one was wrecked.

Our voyage was somewhat unpleasant but perhaps no more so than is to be expected from the very close contact of persons dissimilar in dispositions & in tastes.

In regard to Mrs Hazen, for whom I am going home, I must speak particularly, inasmuch as her health, past & future, affects my missionary work. She was carried on

Woodward, Jul. 31, 1869

board ship, & ~~for~~ during the first week of the voyage I carried her wherever she went to the poop deck or even to the quarter deck. The sea air proved so beneficial that she was afterwards able to walk with assistance. When we came into the region of calms, where the heat was great, she had no appetite & was evidently losing ground every day. She was growing very weak & the old difficulties connected with the uterus & bladder began to return. While she was thus weak one night a sea burst open the port ~~light~~ window & nearly drenched her & everything in the cabin. She received a severe shock & became delirious the next day & did not regain her reason for about 24 hours. From that time until we reached the cool regions of the Cape she had from one to four violent headaches daily which always ended with delirium. We all watched her with heavy hearts & with little hope. But when we reached the Cape she began to ~~to be~~ improve & in three weeks time was promenading the deck with me without an ache or pain.

She continued thus in perfect health, apparently, until we came into the tropics of the Atlantic when she began to lose ground again. Before we had passed the tropics she was without appetite, had the daily headache one or two times became delirious & began to complain again of her old female difficulties.

As soon as we felt the bracing air of the North her appetite returned & all disease vanished, save when any great joy or sorrow came to her. In that case she had a headache and exhaustion. Since we have landed she has not been so strong as before which is owing either to doing more than she might or because the air here is not so bracing as the sea air.

I assure you I am heartily sorry if I have violated any rule in leaving India so suddenly without even sending to my brethren a circular. Although I am ready to apologize & do apologize to the Prudential Com.te for the act yet I did the best I could under the circumstances.

I intended either to send around a circular or

to ask the Missionary at the Sept. mutiny to allow me to return to America. But on writing to inquire about the ships sailing from Madras to London the answer came by telegraph requiring an immediate answer by telegraph say that no ships would sail after the Blackwall before Feb. (8 mos hence) which carried a surgeon. I was away from Madura at the time in Pulney the passage was secured for me on my return I had ~~but~~ four days only in Madura in which I could have sent a circular to hit one missionary. It was too late then for it besides that, haste was required. Many persons who saw my wife told me afterwards that they did not expect to see her alive one month after she went on board ship. To me the alternative came—go at once or buy your wife.

The steamer in which we wish to go does not carry saloon passengers. We shall therefore wait & go on the 5th of Jan. I will write to Dr Wood.

Yours aff.
H. C. Hagen.

P.S. I suppose Consul Dr Wood will be authorized to give me funds for transportation. H.C.H.

London, Dec. 18, 1869.
Rec'd Jan. 3. 1870.
Ans'd Jan. 5. 1870.

Belchertown Mass. Feb. 6th 1870

Rev. N. G. Clark D. D. Secty A. B. C. F. M.,
Missionary Home, Boston.

Dear Bro:

We are finally at home again, safe, via tolerable health, — all through the attending mercy of God. It has been a long journey for us, being exactly six months from the time of leaving Madura till our arrival at this place. We left Madura July 27th 1869, & Madras Aug. 4th & after a voyage of 132 days landed in London Dec. 14th. We took the steamer at Liverpool Jan 5th & arrived at New York Jan 23d 1870. The latter proved to be an unusually rough & severe passage. We reached the home of Mrs Hazen parents in this town Jan 27th. The voyage by sailing vessel proved highly beneficial to my wife, but that by steamer very trying. She is on the whole greatly improved in health, although far from being well. We have strong hopes that this bracing New England atmosphere, together with the judicious treatment of her father, who is a physician, will completely restore her to health in a year or two.

As my health is perfect I shall expect no further pecuniary aid from the Board. At the ex-

piration of one or two years I shall ask either to be allowed to return to India or to have my connection with the Board dissolved, according as Providence shall direct.

Should I be desired to report in person at Boston I hope it may be soon, as I am not far away now, but intend to go West in a few days.

Yours fraternally,
H. C. Hazen.

Belchertown, Mass. 1870.
Rec'd Feb. 6, 1870.
Ans'd Feb. 8, 1870.

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Belchertown Mass.
Feb. 9th 1870

Mr C. R. Chapin
33 Pemberton Square Boston Mass.

Dear Bro.

Thanks for your kind note of the 5th inst. Please forward to me at this place all the Sab. at Home, Evangelist, & other papers, magazines, letters &c wh. are at the Mission rooms for me now & also all those wh. may come at any time in the future. But please discontinue the New York Evangelist & all other periodicals. If I wish them I will order direct without troubling you

Mrs Hazen (a Chapin) sends her kind regards

Yours truly
H. C. Hazen

Belchertown, Feb. 9. 1870.

Rec'd Feb. 11.

ans'd " "

Parcel sent by Express,
Feb. 11, 1870.

Liverpool N.Y.
Oct. 12th 1870

Mr C. N. Chapin
33 Pembroke Square
Boston Mass.

Dear Sir:

Will you be so kind as to tell me how soon a ship will probably sail for Madras So. India, as I wish to send to Madras a bundle of papers?

Yours truly
H. C. Hazen.

Livingston N. Y.
Oct. 31st 1870

Rev. N. G. Clark D.D.
Missionary House Boston.

Dear Sir.

We have missed your kind & cheering letters since our return to America, but the cause I learned thro' others. My own health is & has been good. As for Mrs Hazen matters stand thus. She gave birth to a son Sept. 19th, which to our great sorrow & disappointment died after a day or two. Her condition previous to that time prevented our ~~taking~~ knowing her prospects for health in the future & she is yet so feeble that I can venture on no plans or hopes. Her old malady — disease of the bladder — had not left her when she was confined. Whether it will reappear when she gets up remains to be seen. It will be wrong for me to think of taking her out of the country before the year '72.

All of my friends & Mrs Hazens friends say that I ought to give up all thoughts of ever going

again as missy, but I confess myself utterly unable to form such a positive conclusion. I think of the subject much & pray over it, & sometimes I have the intuitive longings to tell the poor perishing heathen of Jesus love & then I think it is of no use. But I always find comfort in the thought that at present the Lord wants me in this country, & that if He wants me on missy ground hereafter He will restore Mrs H— to health or will make known His will in some way. And thus I leave the question open. I did hesitate long before taking her again into the tropics to live.

Many thanks for your sympathy. It was a trial to see me too to leave the missy field. It was a great deal harder to leave India than America. In leaving India my feelings were little less than unmixed despondency. In leaving America I had sorrow, but not without hope. I was cheered by joyful anticipations of a great & glorious work.

"Dr Hopkins' famous address to a young missionary I presume you have seen. No brake

I consider it exceedingly cruel, ~~cruel~~ not to me, but to my brethren, for the Lord clearly sent me home & any opinion of man does not trouble me. The address cannot but injure the cause of missions; And at the same time it shows a great ignorance of the heathen & of the missionary work. The brethren at Madura would tell him that an unmarried man wd have no influence over the women of India (women can be reached only by women), & that the natives, judging a young Celebs by themselves, wd not trust him among them a week. No amount of argument wd prove to them that he was purely moral. But I will not enlarge.

I will plead for the cause if I can't preach to the heathen

Yours affy

H. C. Hazen.

Liverpool, Oct. 31. 1870.
Rec'd Nov. 3.

N.S.

Rich. Hall & Co.
Transf.

Liverpool N.Y.
Nov. 8th 1870

My dear Mr. Chapin.

That parcel, addressed to Dr Palmer, containing paper tracts, sent from Syracuse by Express, is the one I want. Enclosed find $5 for which is the freight on it to Madras as you said.

Mrs Hazen, after whom health you enquire so kindly, is gaining slowly. We intend to commence housekeeping in a few days.

I suppose you knew that the Lord gave us a dear little babe, but soon after took it to himself.

Yours aff'y H. C. Hazen

Liverpool N. Y.
Dec. 12th 1871

Rev. N. L. Clark D. D.
Missionary House Bostn.

Dear Bro.

Yours of Dec. 6th is before me.

I have kept steadily at work in this little field since returning to America. My health is good, D.V. Mrs Hazen is not yet well. She is more broken down than I expected at first. Her nerves are thoroughly shattered & her system in general seems to have little vitality. We cannot at present consider the question of going to any foreign field.

I have already written to the Missionaries asking them to close up my accounts with them, since I could never take Mrs H — to a tropical climate again.

I am half inclined to resign my connection with the Board but I should stand in the way of others. I am no help to you now only a trouble

Sincerely Yours H. C. Hazen.

R 4 6

Rev. A. C. Hazen.

Liverpool N. S.
April 3d/1872

Mr C. R. Chapin. Rec'd Apr. 5.

Dear Bro,

Yours of Mar 27th is at hand, also the 1st Vol. of Dr Andrews History of our Mission to the Oriental Ch: for which my warmest thanks to Dr Clark, or to those to whom I am indebted for the book. We are reading the book with great delight; Our friends enjoying it very much.

Mrs Hazen is quite poorly. I regret to say that she has been losing ground during the past six months. I think this is owing to the fact that the climate here is full of Malaria. I wish that

she could have the sea air or at least one not so bilious as this. It is out of the question for me to leave this place in less than five months & not even then unless I should find a vacant pulpit in some healthy place. But my heart bleeds for our suffering missions.

Yours aff

H. C. Hazen

better step out of the way in-
tirely?

Many, very many thanks for your kind letter. I should like to labor in Austria if my poor sick wife were able to go.

Yours truly

H. C. Hazen,

Liverpool Jan. 31. 1873.
Rec'd Feb. 1.

Liverpool N. Y.
Jan. 31st 1873

Rev. S. B. Treat and Wife
Missionary House, Boston.

Dear Bro.

Your
of Jan 26th is at hand. It
at first made my heart
leap for joy as I thought
of the possibility of my
entering the missy work
again, but as I reviewed
the matter & prayed over
it I could not keep back
many tears. I do not
think it possible for a
man to love the missy
work more than I, or to
long more than I to be in
it. From my earliest re-
collections it has been

my one great aspiration to spend my life in this blessed work. It has been the very idol of my heart. And yet here I am spending my youth & vigor in this country. I have been led sometimes to cry unto my Master, "O Lord How long?"

During the last two years Mrs Hazen has not made any perceptible progress in the matter of health. Our coming to this place was a great mistake. It is a very bilious town. I have not known which way to turn until now. We shall move in a few weeks. I will keep you duly informed.

Mrs Hazen is too

ill to go where we cannot have constant medical aid. I have no hopes of being able to enter any mission field in less than two years & not then if unless Mr H. said ~~make~~ impress very much.

Has my connection with the Board been dissolved? My name does not appear in any of the reports. I have been on the point of asking to have this step taken several times. In view of the uncertainty of my prospects the Prudential Com. may release me if it think best. I fear that I stand in the way. As I cannot go to the point at present, perhaps never, ~~and~~ I not

Tirumangalum March 26. 1860

Rev. R. Anderson, D.D.
Sect. of the A.B.C.F.M.

My Dear Brother,

Since my last report, there have been several additions to congregations under my care. Five or six families, embracing from 20 to 25 individuals, have been added to one of the congregations in the Usilampatty District & a young man in the same district but living in a village where there is no congregation, has renounced the religion of his fathers, & embraced that of Christ. He is a native of a village near Tirumangalum, & formerly attended a Mission school. He is an active young man & is able to read both prose & poetry with much fluency. He is of comparatively high caste, while the catechist in that neighborhood is a Paraiah. Yet he freely visits him at his house, & as the catechist says, often accompanies him as he goes among the people to preach. I have hopes that he has embraced Christianity from true conscien-

sion, & that he may become a useful laborer in the vineyard of God.

In Sûrampatty, a village three quarters of a mile west of Mallankinam, seven families have requested to be received as a Christian congregation & to be taught the truths of the Bible. They have already gained considerable knowledge of Christianity through the Christians of Mallankinam, where they have for some time attended meeting on the Sabbath. They offer to give land for a building to be used as a school house & a place for holding meetings, & to assist in its erection. Their caste is numerous not only in that neighborhood, but in other parts of the district, & some of their relatives show a disposition to follow their example.

In Tondalkâl (Tondalkâl) a village three & a half miles East of Mallankinam, several families, relatives of Christians in that place, have requested Christian instruction since my last report, and seven families in the village itself have joined the congregation there.

Among these, there are two women, one a widow, both apparently 50 years of age, who are said to have been very zealous heathen but who now seem to have entirely abandoned their former religion & to be earnestly seeking the forgiveness of their sins. I have scarcely conversed with a native manifesting so clear a sense of the nature & consequences of sin as they.

In Tirunangalum, a young man who formerly attended one of our free schools, a Dyer by trade, has recently declared himself a Christian. After attending meeting on the Sabbath a few times, he began to meet with opposition from his relatives. His mother however is friendly & has attended meeting once or twice herself. Time alone will test his firmness.

A few people, formerly connected with the Gospel Propagation Society have recently come under my care. Their village is so situated that I can visit it without any

extensively. They have heretofore seen the face of a Missionary only at long intervals & their Catechist has been entirely isolated. He will now become connected with one Native Helpers, & be much more favorably situated both for intellectual & Spiritual improvement than before.

The School at Mallankuliam has manifestly improved since my last report. In other Schools there has been no particular change.

The women, both in Mullankuliam & Tinnevelum whom I reported in my last as engaged in learning to read, still persevere, & several have made good progress.

The weekly prayer Meeting for the out-pouring of the Spirit, established at Tinnevelum a few months ago, is still continued, & the meetings have often afforded me much enjoyment. All the male members of the Church are accustomed to participate in the exercises of the meeting & occasionally one or two who have not un-

ted with the church. The daily meetings during the second week in Jan. were well attended, & some of them, I have reason to believe were not without ~~exchange~~ the Spirit's presence.

Within the past month I have made two tours & visited all the congregations under my care. On these tours I administered the Lord's Supper in five different places. In Parloor, four men were received to the church, & a man & his wife who were suspended last year were restored to church privileges. Six children also received the rite of baptism.//

There is a man in Palavanattam, about four miles from Mallankinam, in whose case I have been much interested for some time. He joined a congregation about 2 years ago. Being of rather high caste, he was prevented for some time by the fear of relatives, from freely attending meetings with the Christians ~~the relatives~~. Even now, he is fearful, having

having been recently called to suffer somewhat, on account of the course he has pursued - But in private conversation he appears like a man having the love of Christ in his heart, & the remark "Behold he prayeth" is true of him. We trust he may receive strength are long, to confess Christ boldly before men.

The Christians of this station are now making their contributions for the Board. How large a sum will be realized I cannot yet tell. Nearly thirty Rupees were credited to the Mission in my accounts last year, for money received by me for the same object, and most of this sum was given during the last quarter of the year. The present collection will doubtless be less on this account, than it would otherwise be - I have been much gratified by the response made by several to the call for contributions. A few particulars I think are worthy of mention. Several of my catechists, who did not receive above 6 Rupees a month, have contributed one Rupee, & one whose salary

is 5 Rupees. has promised to give one Rupee monthly until the sum amounts to a month's pay. I think I informed you that one catechist near the close of last year, gave a month's salary, & another that of half a month to this object. The wife of the latter, at one last monthly concert put a silver ornament into the box which was sold for half a Rupee - (You will understand that we reckon a Rupee at half a dollar, & that there are 16 annas in a Rupee) At the close of the meeting at which I made a statement respecting the debt of the Board, the widow, whose mite of 4 annas was reported last year, put 2 annas into my hand as I left the church, & a domestic in one family at the same time gave 4 annas. The widow has given another Rupee, since, & her children have contributed each a small sum. She works for a living, & the daily wages of such a person is less than one anna.

Another woman has given grain worth 3 annas. A male member of the church gave me at first 4 annas, with an expression of countenance indicative of a deep interest, & afterwards gave 2 annas more. At one last weekly prayer meeting an old man, not a church member, put 4 annas into the hand of a child & sent it to me.

Another man at this meeting gave me 4 annas, with the remark that he had saved that sum by dispensing with the use of tobacco, betel &c. He further stated that he had not only saved the cost of these articles but from the sense of taste having become more acute by discontinuing their use, he received less salt for his food than formerly. This man & three others, have for some time given each 2 annas a month towards the pay of the school teacher who instructs their children. One man, of low caste, which is on my last tour gave me a Rupee for the Board. He gave 4 annas near the end of last year. He is not a church member, but I hope he may become such before very long. The congregation of which he is a member, have given more than 2½ annas for every man, woman & child. The sum however includes 12 annas given by three men who have not yet taken the Christian name. I trust their contributions may lead them to feel a deeper interest in the subject thus promoted. I am aware that the sums I have mentioned are not great in themselves, but considering the circumstances of the contributors, they afford me encouragement concerning the future. May the time be hastened when all Christians of every land, shall gladly consecrate their all to Christ. Yours with respect & affection.

(This goes with the Sanction of the Local Committee) J. Herrick

Rev. James Herrick
Sirmungalam
Rec'd June 21
Read March 26 1860.

Tirumangalam Sept. 20. 1860.

Rev. R. Anderson D.D.
Secy. of the A. B. C. F.

My Dear Brother,

The months of April & May, were spent by myself & family at the Sanitarium. Since our return the first day of June, I have had few interruptions in my labors. Two short tours have been made each month, for the double purpose of visiting the congregations under my care, & making known the Gospel to the Heathen.

I spent three days in July with two Catechists in the village of Asalampatty & others in that vicinity. Though we went for the special purpose of preaching to the Heathen, we met with some things of an encouraging nature. The Chief man in one village where I stopped to preach, treated me with much respect, & invited me to pass the night, at the same time offering me both shelter & food.

We were at Asalampatty on the day of the weekly Fair held there which is always

Rev. James Herrick

numerously attended. While addressing a company upon the folly & sin of Idolatry, a man near me took up the subject & spoke in such a way that I was very willing to yield the ground to him for a time. He showed plainly that he possessed considerable knowledge of what the Bible teaches respecting this subject, & the character of the true God. I afterwards found that he was a good reader, & that having formerly lived in N. Tinnevelly, he had met the Missionaries laboring there. I hope to see more of him hereafter.

On our way the same evening to the village where we were to pass the night, we were accompanied the whole distance by people returning from the Fair. I was on horse-back & the Catechists & other people on foot, so that we had a good opportunity for preaching. As we drew near the village, one said to us, "there are some men here, who talk just as you do". We enquired their names, & soon after our arrival succeeded in finding them out. They were glad to see us, & our interview with them was very pleasant. One of them

told us that when sick of small pox four or five years ago, he made a vow to his God, but that not withstanding this, he lost the sight of one of his eyes. This destroyed his confidence in the God, & led him to renounce his worship. Another man said he had not worshiped idols since my visit there two years ago, and a relative of this man gave us to understand that he had forsaken Idolatry. All seemed desirous of instruction. At evening prayer we had a pleasant season. A large number assembled in the open rest-house, & gave good attention. I read & explained a portion of scripture, united with the catechists in singing a hymn, & offered prayer. At their request we sung two or three hymns more, having first explained the meaning, & lay down to rest.

Most of my congregations are about the same in respect to numbers, as when I wrote you last. Two young men have united with the congregation in Parcoor since that

time, both of whom are of higher caste than the catechist, or any of the previous members of the congregation. I have seen them several times & am pleased with their appearance. I was interested to learn that the wife of one has a Christian name - proof that her parents at least, have been, if they are not now, under the influence of Christianity. She came from a neighborhood in Tinnevelly where the Gospel has been preached & converts gathered by Missionaries in that district.

A man about 60 years of age has joined the congregation in Mallankinaru since my last letter, & I think there is some reason to hope that he has been truly converted. Two adult sons became Christians several years ago & were much opposed by him. He has a little boy "the son of his old age" to whom he is much attached. This boy has for some time attended our school, & the father, being pleased with his progress, has often asked him to send to him. And the boy, thus invited, has send to him ~~[illegible]~~ for -

tions of the Bible, to the truths of which thus brought before his mind, he attributes the change in his feelings which led him to declare himself a Christian.

Two women, one of whom was mentioned in my last letter, were received to the Church in Mullankinaru at our last communion season there. Both are spoken of by the Catechist, as exhibiting a striking change in their character & conduct. Two men belonging to another congregation were admitted to the Church at the same time.

At our Communion season in Tirumangalum in July, a man belonging to a village 2½ miles from T. was admitted to the Church. He is an intelligent man, & of good caste, according to the heathen idea of caste, & is respected by people of all classes in his village. I hope he may be instrumental of much good. He did not hesitate in the least, to give the usual proof of a renunciation of caste.

In my last letter I spoke of a few

families in a village near Mallankinaru who had requested Christian instruction. The principal man among them has since died, & another has suffered severely from sickness. These events have caused most of the others to fear, & to stand aloof for the present. Two, however, appear fully decided to be Christians. I saw the man who died about two weeks before his death & was pleased with the state of mind he manifested. Just before his decease, he sent for the Catechist of Mallankinaru, & gave him much reason to hope he was sustained in the hour of trial, by faith in Jesus.

The first of June I paid to the Treasurer of the Mission, forty rupees, as the Jubilee contributions of the Native Christians connected with this station. I have received further contributions since, raising the amount to fifty three rupees, three annas & two pice (53-3-2). About one third of this has been given by helpers, & the rest by other Christians

Yours very respectfully

J. Ulrich.

P.S. Oct. 11.

The temporary absence of one member of the "local Committee" & the illness of another, have caused a delay in forwarding this letter. It should have gone by last mail.

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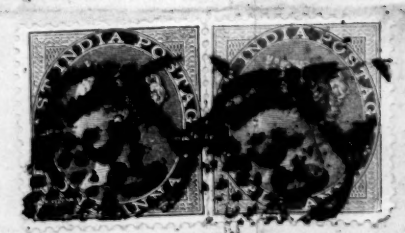
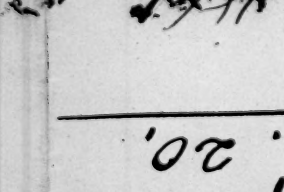
Steamer Bo[illegible]
Southampton
Postage paid by stamps 6s. 6d.
1/2 Oz

Rev. R. Anderson D.D.
No. 33. Pembleton Square
Boston Mass.
United States of America



Rec. from Messrs.
Livingston Wells & Co.
Rec. d. Dec. 20.

Left Liverpool 16 Nov.



Rev. James Spencer. 1861

Tiruvangalum Feb. 7. 1861.

Rev. R. Anderson D.D.
Sect. of the A. B. C. F. M.

My Dear Brother.

Next month will be my regular time for writing you, but I desire to write a short letter now. On the 19th of Nov. I started with my daughter Mary for Madras, & arrived there on the 3d of Dec. On the morning of Dec. 20th I accompanied her on board ship, committed her to the care of Bro. & Sis. Chandler, & started on my homeward journey the same evening. When I reached Madras early in Jan. I received such intelligence from Mallankinern, as led me to hope the Holy Spirit was present among our people there. I made a visit there as soon as convenient, & saw what reminded me more of a Revival, such as I used to witness in America, than any thing I have before seen during my missionary life of nearly 15 years. Two young men came to speak to

me in private of their sins & the salvation of their souls, & asked me to pray for them. Another young man rose in a prayer-meeting, spoke of his sins with tears, & much apparent anxiety, & requested prayers in his behalf. One Church member, the first fruit of the gospel in that place, spoke of the great joy he had recently experienced on a day spent in fasting & prayer, & two or three other Church members spoke of their sins & their past unfaithfulness.

My visit at that time was necessarily short, but last week I went there again & spent three days, one of which was the Sabbath. There are still decided indications, I think, of the Spirit's presence. I saw three or four persons weep freely while speaking of their sins, & heard several pray as if the love of God had been newly planted in their hearts. The Catechist told me that quite a number of women are now accustomed to meet at his house

for prayer, who have not been heard to pray before. Several cases of division which formerly existed in the Church & congregation, are now, as I have told, entirely healed. The people generally are much more strict than formerly in regard to their outward conduct, & more regular in their attendance at meeting. May the Lord be graciously pleased to carry on his work there, & pour out his Spirit in every place, not only in the Mission, but in the land where the Gospel is made known. // You, I know will earnestly pray for this object.

Permit me to request that you will pray too for our dear Child now separated from her parents, that she may choose the Lord Jesus for her friend. find a suitable home in America, where a land of strangers, & be fitted for future usefulness in the Church. It cost her parents a trial to send her away, such as they have not known before. But the sense of duty seemed plain &

I believe God will follow the steps with his blessing —

Hoping to write you again soon

I am yours with sincere respect & affection

J. Merrick

Rec'd. Feb. 7. 1864.
Birmingham Feb. 7.
Rec'd. April 10.
Wed April 12, 1862.

Mr.

The is with her grandfather
Crosby —
West Brattleboro'
Vt.
Two aunts, Mrs Catharine Crosby
Mrs Hunt "
Lott New York.

Mary E. Merrick

Tirumangalam March. 8. 1861

Rev. R. Anderson D.D.
Sect. of the A. B. C. F. M.

My Dear Brother,

During the period embraced in this report, I have performed less labor among the people of my district than is usual in the same length of time. In the last days of Sept. & the fore part of Oct., I visited all the congregations under my care. I then went to Tirupuvanum, in accordance with an arrangement made by the Mission, designing to spend a few days in touring with the brother in charge of that station. But the heavy rains coming on earlier than usual, prevented, in a great measure, the carrying out of our plan. I was unable to do further work in the villages before starting on the journey of which I wrote last month. Returning Jan. 5th, I made a visit to Mallankinaru, as mentioned in my last, & then obliged to make prepara-

tions for our Annual Meeting, which closed the 28th of Jan. On the 31st, I started on a tour, & by the middle of Feb. visited all the Congregations under my care. The Lord's Supper was administered in five different places, two infants were baptized, & three adults were admitted to the church. In two villages I met a few persons who had newly embraced Christianity. They had had the subject long before their minds, & will be more likely on this account to stand firm. Week before last I made another visit to Mallankinaru, & last week the "Local Committee" with which I am connected held a meeting at this place for the improvement of our native assistants. I now propose to give a more particular account than was given in my last, of the work of grace in Mallankinaru. It may be proper to remark first, that the Christians of M. are of a different caste from that to which the Revival in North Tinnevel

by last year, was mostly confined. They had often heard of the Revival there, but, so far as I am aware, have not had any direct communication with the Christians of that District.
During a part of last year, there were several cases of disagreement between different members of the Church & congregation in Mullankinnam. Indeed there had not been entire union for several years. This state of things was cause of much sorrow & anxiety to the Catechist. Towards the end of the year he made special efforts to heal these differences, earnestly exhorting the people to become reconciled to each other as a preparation for the new year. On the evening of Dec. 24th, one man invited another towards whom he had ~~[illegible]~~ indulged feelings of hardness, to come to his house & pray. The invitation was accepted & a reconciliation followed. A general meet-

4

ing was held at the same house the next night, & others became reconciled. On the evening of the 27th of Dec., a series of meetings was commenced, one object of which was to pray for the blessing of God upon the new year, & another, to bring the Gospel before the minds of persons not accustomed to attend meeting on the Sabbath. The weather being clear & the Moon near the full, the meetings were held in front of the Church in the open air. The meeting the second evening was very full. The next evening, while they were singing after prayer & an address from the Catechist, a sober minded young man 18 or 19 years of age, began to tremble & weep, & to cry out in distress on account of his sins. No body knew at first what to think of this, & some tried to stop him. It occurred to the Catechist at length, that, from what he had heard of the

work of the Holy Spirit, this young man might be under a similar influence. After speaking for a time of his own sins, he began to reprove with great severity a few members of the church, calling them by name, & specifying the faults of which they have been guilty. He next addressed the heathen present urging them to repentance. They thought from his manner that he might be under demoniacal influence, (in the opinion of the heathen very common in this country) but could not understand how, on this supposition, he should speak as he did. After he had continued his remarks till late, trembling, as the catechist informed me the whole time, he was led home. The next day being Sabbath, he rose early & went out among the people, striving to persuade them to abstain from labor & attend meeting. I saw him myself two weeks later, & heard him pray & speak in a very humble appropri-

ate manner. I have seen him twice since & think he gives good evidence of true conversion. The Catechist speaks of him as prayerful & very active in his efforts to bring others to repentance.

From that time till now, the Holy Spirit has been evidently present there doing his appropriate work. The Catechist says that all divisions have been healed, & often speaks of his own work as now very pleasant & very easy. Seven or eight women & about the same number of men seem to have been brought under the special influences of the Spirit & I trust have been born again. From what I have seen myself & heard from the Catechist, their exercises seem to have been entirely similar to those of persons in America brought under the influence of the Spirit in times of Religious Revival, in America. Several have manifested great sorrow & concern for their salvation confessing their sins with tears; praying for forgiveness & repeating the prayers of

others in their behalf. This state of mind has generally been followed by peace, & an earnest desire for the salvation of others. The mental exercises of a few have been such as to cause violent trembling & cries of distress. One or two were thought to lose their consciousness for a time. Further than this, there has been nothing to which the most scrupulous could take exception. Several of the Church members have been much quickened, & a few seem now to have seen their true condition as sinners for the first time. Two or three heathen have been apparently brought under the influences of the Spirit, but whether they have been led to accept Christ or not, I am unable to say. The labors of the Catechist are abundant & judicious; and his wife is untiring in her efforts among the women. The following account of one of the last cases there that have been reported to me, I think will be interesting to you. It occurred about

ten days ago. I will give it in the language of the Catechist, changing a few expressions slightly, without altering the sense. "I am thankful to inform you that on last Sunday the Spirit of God began to work again, showing that his presence is still among the people. After the forenoon meeting, the people, instead of keeping the Sunday School, held a prayer meeting. The women met in my house while the others remained in the church. During the prayer meeting among the women, a widow about 60 years of age, when praying cried aloud shedding tears & striking her hands on the floor & on her head. My wife came & whispered to me, & I went with her into the house. The woman, in a manner indicating great agony & with a loud cry was praying. "O Lord, I am a great sinner, pardon my iniquities for my Savior's sake. Cast me not away like the five foolish virgins. O, I see the tormenting & terrible hell fire. O my Savior, send me not to that place". "I then, with my teem-

bling hands, opened the N. Testament & while all the women were kneeling down & praying, & read from the 25th verse to the end of the 11th Chap. of Matthew, & advised her. But she would not be comforted. I then offered up prayer for her peace & comfort. She was still shivering & lamenting. As it was growing late, I told the women to conduct her to her house. Again in the afternoon meeting, she cried very much, shedding tears from the beginning to the end. The next morning she came to the meeting (female prayer meeting) and prayed very earnestly, especially for her children & two brothers, one of whom is still a heathen. Afterwards she went to the houses of all the people with whom she is acquainted, & warned all both men & women to turn their minds to the Lord &c." I have since learned that several heathen have been led to attend meeting through her instrumentality.

The importance of such a work here cannot be too highly estimated. It will

tend much to raise the standard of piety among church members. When I was last at Mc. one recently converted woman requested prayers for her husband & another for her son, both of whom are members of the church. Their experience has been so different from anything they have witnessed in those for whom they requested prayer, as to awaken the fear that though church members they have not been born again. The example to offenders, work of the Holy Spirit, will be of great portance. Even the heathen, as the catechists say, are so much impressed that they do not dare open their mouths in opposition. We cannot be too thankful for the commencement of this work. Nor too earnest in prayer that it may continue & extend —

Yours with respect & affection

J. Herrick

The above has the sanction of the Local com.

Simmungpatum March 8. 1861.
Rec'd the 1st May 1861
Rev'd & Rd. 12/12/1862.

355

Tirumangalum July 31, 1861

Rev. R. Anderson D.D.

Sec'y. of the A.B.C.F.M.

My Dear Brother

A Copy of your printed letter dated April 16 & 23. reached me a few weeks ago. A great calamity has fallen upon our beloved country, and I wish to assure you of my hearty sympathy with yourself, the Board & our suffering Nation. It makes one sick at heart to think of the many & terrible evils that must result from this wicked war. But there is consolation in the hope, that in this case as in many others God will bring good out of evil. One thing strikes a person at this distance with astonishment & admiration. I mean the resources of the country, & the readiness of the people to make sacrifices in its behalf — From this it is plain that Benevolent societies in America never could suffer pecuniarily, were Christians as ready to exert themselves in their behalf, as in behalf of the country —

Tirumangalum March 8. 1861

I pray that the Board & its Missions may not be left to suffer, but I confess I have for a good while feared a great deficiency in funds. "The children of this world, are in their generation wiser than the children of light." I shall do all in my power, most cheerfully, to carry on the work as efficiently as may be, on a shorter allowance, if necessary - I trust I shall feel no disposition to leave the field, so long as I receive a comfortable support. A little more should be received. But it will be a great calamity to the Mission & the people, should the necessity arise to dismiss our native assistants. A few more advanced congregations would be able, to maintain an establishment without a Catechist or native Pastor to watch over & instruct them; but a greater number, I fear would rapidly forget the precepts & throw off the restraints of Christianity, even if they should not return to Idolatry. But this is not the only evil that would result from such a step. The catechists would soon be scattered & engaged in other callings, so that on the return of prosperity, it would be

not only difficult, but impossible to collect them all again.

"When last at Mullankinam, I was much interested to find that the Christians there, having learned about the troubles in America through a Tamil News-paper, were not only praying earnestly for their removal, but had recently observed a day of special prayer. I found many here & in other places which I visited, lamenting a division in the United States. The very name United States, is most pleasant to them. Hence their sorrow at any prospect that this name is to be blotted out. The good sense of one Tamil woman in speaking upon the subject is worthy of commendation. "Did not the people of the South act without thought? Will not these very troubles endanger slavery? And then will not those who have brought them about, be disgraced? They ought to have considered."

We are very thankful to know that our dear Child & those with her, reached America in safety. We were glad too, to hear that

they have the pleasure of an interview with yourself so soon after their arrival. Mary is now at West Brattleboro' Vt. with Mrs. Ricks aged father, Mr. Thomas Crosby, & her two unmarried sisters. The last letter mail brought a letter from M. which evidently left her not only in good health, but cheerful in spirit. Her aunts will most cheerfully do all in their power for her welfare, but they have not the ability to meet any part of the expense of her support & education. We therefore be obliged to depend upon the Board for the usual allowance & shall earnestly try to make up the deficiency. As I understand the subject, this Mission meets the expense from the time I ceased to receive an allowance for her here, till her arrival in Brattleboro; from which time, she should commence receiving the usual allowance from the Board. She reached her present home, the 4th. of May.

I hope to write you more at length soon. With the best wishes & with sincere affection I am yours in the Gospel

J. Merrick

Signature fully 31.13
Rec'd Oct 7.
Ans'd Oct 13/1862.

356

Tsumangalum, Sept. 6. 1861

Rev. R. Anderson D.D.

Sect. of the A. B. C. F. M.

My Dear Brother,

The time has arrived for another report from me. My last was dated March 8. After that date I made a tour of four days in the South East part of my field, & on the evening of the 24th, started with my family for the Sanitarium, where we arrived the 26th.

One of our children, the little boy to whom you administered the rite of baptism, was rather feeble most of last year, & near its close, was threatened with abscess of the hip joint. The prompt use of means prescribed by the English Surgeon in Madura, reduced the swelling ~~& reduced the swelling~~ & removed the little boys lameness. But as a preventive of a return of the disease, the Dr. urged a longer stay upon the Hills, in the Hot season, than the usual two months. I therefore left my family the 5th of April, & returned to my station,

After attending to some necessary repairs, I made two tours, visiting all the congregations under my care, & returned to the Sanitarium the 10th of May. We left the Hills as a family the 20th of June, & reached home the morg of the 22d. Mrs. H. & the children spent 12 weeks at the Sanitarium, & I was there myself 7 weeks.

Since returning from the Hills, I have made four tours of 4 or 5 days each, visiting all the congregations under my care twice, & preaching more or less to the Heathen, on each tour. In July, I spent four or five days very pleasantly in Bro. Washburn's field, in accordance with an arrangement made by the Mission, by which each member of the Mission is expected to visit the Station of some other one during the year. Our labours were somewhat interrupted by the temporary illness of Bro. W. but nearly all the congregations of that Station were visited.

I recently spent two days in a cluster of Heathen villages about 10 miles N. West of this place, where a weekly fair is held.

six different villages were visited, & the Gospel was proclaimed to many who came to the Fair. Near the place of assembly, when the Fair is held, there is a huge stone idol, which is always kept smeared with oil, & before which I have often seen persons make offering & prostrate themselves. As I was repeating the verse "they have eyes but they speak not" &c. a man said, "this God does speak to us in the night". "Does He" said I, "what does he say?". He replied "he tells us to eat our food & go to our work", showing that the only conception he had of a Divine revelation, has reference to matters in sequence to which there is no need of a revelation.

On a tour of four days last month, I enjoyed the company & the assistance of Bro. Rowdall, with whom I came to India nearly 16 years ago. We alone, of the five Missionaries who came in the same ship, have had the privilege by no means small, of laboring on till the present time without a return to our native land. We spent a Sabbath at Mal-

lunkinan. In the early morning a number of women met in the capacity of a Sabbath School, four or five of whom are able to read tolerably well in the New Testament. These were all born heathen, & never attended School. At 10 O'Clock Rev. R. preached to a crowded house, 40 of whom were women of adult age. After this a good number of young men & boys assembled in a S. School. Several of them are learning to read. One exercise of the young men was to give an account of labors performed during the week, for the conversion of heathen whom they have met. In the P.M. a middle-aged man, ~~living~~ belonging to a neighboring congregation, & a woman about 60 years of age were received to the church, two children were baptized & the Lord's Supper was administered. In the evening, we held a Prayer meeting, by request, in the house of one of the Christians. Early the next morning before we left, twenty women came together for morning prayers, to whom we read the account of Christ's interview with the woman at the well in Samaria, & pointed

out to them the wonderful results of the few words spoken by that woman respecting the Messiah, & exhorted them to follow her example. We were sorry to find that two members of the Church at M. had for a time absented themselves from meeting on the Sabbath, on account of some private offence. Both acknowledged the impropriety of their conducted before coming to the Lord's Supper, & promised to change their course. With this exception the Church & congregation ~~that~~ seem in a very prosperous state. I trust the Spirit still lingers there, though we have no special indications of his presence. I should be very glad if the Church in M. would choose their present catechist for their pastor. But for some season not fully known to me, they hesitate to take this step, though my wishes are not unknown to them. During the last ten months, the members of that congregation have raised & placed in my hands 42 rupees, expecting the greater part will be expended in enlarging there church building, now scarcely large enough for

their ordinary Sabbath meetings.
Most of the congregations under my care, seem doing well at the present time, & I know of nothing particularly discouraging in respect to any of them.
Most of my schools too, are doing pretty well, but in regard to one of them I am much tried. The parents of the children are incapable of appreciating the value of learning, & from their poverty need their children's work. As a consequence, the attendance is irregular & little progress is made. Unless I succeed in bringing about an improvement soon, I shall be obliged to dismiss the school.
Since my last report I have received two persons to the church in Lienmangalum & five to that in Mullankinnu. I have also baptized 7 infants & solemnized 9 marriages.
I have also, during this time addressed many audiences of Heathen, who have almost without exception, given respectful attention. For several successive days last month, I went

in the morning & sometimes at evening, to the same place in the Main Street of Lizamangalum, & on every occasion obtained a good audience. I have been asked two or three times within a month, by Heathen men living in villages which I have been formerly visited by me, why I did not come to their villages more frequently? This is not proof of a desire on their part to hear the gospel, but it is proof of a friendly feeling, & of a willingness, at least to hear. What a door does such a feeling, extensive, if not general among the people, open for Missionary labor. And how loud the call for a far greater amount of labor than it is possible for me & the 12 or 13 catechists associated with me, to perform! According to a recent census, there are not less than 180,000 people within the limits of the district assigned to me as Missionary. "The harvest truly is great, but the laborers are few!"

Yours with respect & affection

(Sanctioned by the Local Com.)

J. Herrick

Geo. James Werner

Tirumangalum, Sept. 6, 1861

Rec'd Nov. 16.

Ans'd Ap. 12, 1862.

357

Tiruvangalam March 25. 1862

Rev. R. Anderson D.D.
Sect. of the A. B. C. F. M.

My Dear Brother

A daughter was added to my family on the 10th of Nov. last. This event occasioned an absence from my station of nearly 7 weeks, which would have been avoided had a physician been connected with the Mission. With this exception my labors have been much as usual during the past six months. The school particularly mentioned in my last, has much improved since that time. All the Christian children of the in the village of suitable age, now attend, & two or three young men spend a portion of their ~~[illegible]~~ time in study.

The Christians of Mallankinaru are enlarging their church building, the expense being nearly all borne by themselves. They are well able to assume this burden, & the effort required will do them good.

A few people of the Nayak caste, have lately expressed a wish for Christian instruction. They live ten miles from Sivamangalam & four or five from two other villages in which there are congregations. I have visited their village three times, & each time had favorable opportunities for making known the gospel. I was sorry to find on going there that there was a controversy going on between one of these men & some of his heathen neighbors. How much influence this circumstance has in leading him to ask for instruction I cannot tell. All I can do at present is to embrace the opportunity offered for making known the truth.

I have been much disappointed in the little congregation formerly connected with the S.P.G. which came under my care when that Society retired from the district. One of the two principal members of the congregation was employed as catechist when I took charge of it. I soon found that there was such a state of feeling existing between him & the other man, that the latter

would not attend meetings conducted by the Catechist. I became convinced too that there was but little hope of reconciliation; and learned that the Catechist held an office under Government which must occupy considerable of his attention. I therefore proposed to him to remove to another place - He refused, & I stopped his pay - Since that time I have heard reports against his Christian character, some of which he acknowledges to be true. Two members of another congregation have for sometime absented themselves from meeting on account of my inability to give them the assistance they desired in regard to a law-suit. With these exceptions the congregations under my care are apparently prospering.

I have met with a few incidents during some of my recent tours, which are perhaps worthy to be mentioned - While I was sitting alone in the church at Mallankinaru, after the close of the Sabbath services, the Village accountant, a man of high caste came in,

and, after the usual salutation, asked, "how can the sins of a man who has been accustomed to receive small sums of money as bribes, be removed?" My first thought was that he was about to bring an accusation against one of the Christians. But it occurred to me to answer him as if I supposed the question had been asked in sincerity & with reference to himself. He listened attentively to my words & to several passages which I read from the Bible, & then "made salaam" & retired without another word.

The next morning I went with the Catechist to a village about a mile from M. After we had preached in the streets for some time, the catechist conducted me to the house of a man who seemed "not far from the kingdom of God". He is nearly blind, but of good caste & not very poor. My interview with him, together with the testimony of the catechist, led me to hope that he has renounced the religion of his fathers, & accepted that of Jesus Christ as the true religion.

When I left Mallankinam, the catechist accompanied me to a village three quarters of a

mile off. When he showed me a Mangosu tree, the owners of which wish to present it to the Mission. Its history is as follows. It was planted by the oldest son in the family, who several years ago became a Christian. After this he went to Ceylon & there died. Now his parents who are both heathen, wish to give this tree for the benefit of Christianity. I did not see the father, but the mother assured me that both she & her husband gladly gave the tree without price. May they soon be led to adopt the religion of their deceased son.

A few weeks ago, I was favored with the company of Mr. Scudder, on a short tour. The Christians were every where interested to see a new Missionary, especially as he was already beginning to speak their language. This was just after news came that the threatened war between England & America was likely to be averted. We both thought it remarkable that the Christians should have gained so much knowledge ~~respecting~~ of this

His advantages for education have been limited, but he loves the Bible, & has gained much knowledge of its contents. He has also strong faith & a warm heart, and is able to preach with much fluency. While his manifest sincerity gains for him the respect of all classes. I hope he may yet become pastor of a church. On this tour we had many favorable opportunities for addressing the heathen, & held religious services with Christians in ten different villages. The meeting in some respects the most interesting was held one evening in a private house. The audience consisted of a man about 55 years of age, his wife, an unmarried daughter, four grown up sons with the wives of two of them, & two other men, who have all taken the Christian name. A few heathen were also present most of the time. A Buffalo cow was tied in one corner of the apartment, a large vessel for holding grain, made of mud & chaff mixed together & dried in the sun stood in another corner, & a fire for cooking was burning in another. The remaining space was occupied by myself with the catechist &

the other persons mentioned above. Short lessons were recited from the little catechism called "Spiritual Milk." a hymn was sung, a portion of Scripture was read, followed by remarks from myself & the catechist & the exercises were closed with prayer. I trust the Savior, himself born in a stable, was present with us, though our place of meeting was very humble. The principal man here is an extensive farmer, & often supplies me with milk & with straw for my oxen without charge. May the future life of himself & the members of his large family furnish a bright example to the people of their village.

Yours with respect & affection
J. Herrick

P.S. April. 17.

The above has been sanctioned by the members of the "Local Conf." with which I am connected. They are now at the Sanctuary & for this season, the latter did not return in season

to be expected for the last (Mail) - I am spending the present Hot-season, with my family at our Station - I had apprehensions as to the effect of the heat upon our children, but they bear it thus far better than I feared. Twice before, when I undertook to keep my family on the plains during the Hot-season, I have been obliged to take them to the Hills before the end of the year, on account of actual illness. I pray that my experience may be different the present year - I am sincerely thankful for the success the Lord is giving to the Government in the U. S. A. in their efforts to put down rebellion. May the war come to an end, having accomplished just what our Father sees was necessary for the highest good of our beloved country - I have at times feared there was danger of its absorbing too much of the ~~thoughts~~ sympathies even of Missionaries, for their highest usefulness as Missionaries. The Lord give us all grace to be faithful both as Americans, & as Missionaries. It is a time of trial for all Americans & for the cause of the Redeemer as connected with them -

Simeon Gardner
Received
Dec 25
Answered
Jan 25

Tirumangalum May 20, 1862.

Rev. R. Anderson D.D.
Sect. of the A.B.C.F.M.

My Dear Brother

The time has come when I think it my duty to ask leave of the Prud. Committee, to visit the U. States - I do not propose to leave the Mission till near the end of 1863; but I introduce the subject now, both that the Com. may have due notice, & that, if the request should be granted, there may be sufficient time for preparation on our part.

The reasons for this request are the following - In the first place, I think that both Mrs. A. & myself, shall be more likely to derive benefit from the visit if made soon, than at a later period. Though we have great reason for thankfulness in respect to health, our long residence in this climate has not been without effect upon our constitutions. I am fully sensible that my own strength is considerably less than formerly, & I am often unable to sleep for several successive hours in the night, owing, as I suppose, to a derange-

ment of the nervous system - I am also, at times, troubled considerably with indigestion, & am much more liable than formerly, to suffer from taking cold -

I do not now send a Medical Certificate, as we have no Mission Physician, & it is contrary to usage, for a Government Physician to give a certificate so long before a person expects to leave the country - When I spoke to the Physician in Madura on the subject, he gave me to understand that he would not hesitate to give a certificate were I expecting to leave within six months.

Another reason for my request, is the conviction that the visit is necessary to the welfare of our children - You are aware that our oldest Child went to America in the care of Mr. & Mrs. Chandler. She is at present, in the care of a sister of Mrs. H., but the permanence of her home, so far as we can judge, depends upon the life of her Grand-father, who is already in his 83 year. Our second Child will be 11 next month & the third will be 9 before our arrival in America. We should live go at the time mentioned.

Mr. Tracy has asked & received leave of the Mission to send his two boys, with us, if we are permitted to go. One of whom is now in his 14th, & the other in his 12th year.

I left America with my wife in the Fall of 1845, & I regard it as cause for gratitude, that Mrs. H. has already been permitted to spend a longer time in the Mission than any other lady without a visit to America. Should we leave at the time proposed, it will be after a residence of 17½ years in this country & an absence from America of 18 years. I cheerfully leave the subject with the Committee, desiring only to know the will of God in the case.

It may not be amiss for me to say a word about the route to be chosen in case of a visit to America. A Rail Road is now open from Madras to Beyfore near Calicut on the western coast. Travellers from here to Madras, now usually go to Salem, midway between Madras & Beyfore, & there take the R. Road. But it is a little further from Madura to Salem than to Coimbatoor, which is also on the R.R. & nearer to

Beyrout by 100 miles than Salem is to Madras. The journey from Madras to Beyrout can therefore be made at less expense than the journey to Madras. If there is not already regular & frequent communication between Beyrout & Bombay by steam, there certainly will be soon. And I believe there are frequent opportunities to sail in American vessels from Bombay directly to the United States. I know that Messrs Harden & Wilder went to America a few years ago in such vessels, and that Mr. Woodworth & two daughters of Mr. Ballantine have recently sailed for the United States in an American vessel. May not this hereafter be the most feasible route for members of this Mission in returning to America? I should suppose that passage might be obtained from Bombay to America in an American ship, at less expense than a passage from Madras to England in an English vessel. And surely the expense of the journey from Beyrout to Bombay must be much less than that of a passage from England to America.

Yours with respect & affection,

J. Merrick

Rec'd Aug. 17.

Rec'd Aug. 17. 1862

Journal May 20. 1862

Tirunangulum Sept. 30. 1862

Rev. R. Anderson D.D.
Sect. of the A.B.C.F.M.

My Dear Brother

A new church building is in process of construction here at the Station Center. It was commenced in May & would have been finished three months ago but for delay in procuring timber for the roof. The materials are now on the ground, & the work is going on. I trust the building will be ready for use in a month or so. It will be a substantial building 36 by 18 ft. within the walls.

The Church at Mattankiriyan, of which I spoke in my last, was dedicated last Sabbath. Two hundred Rupees have been expended upon it, no part of which has been charged to the Mission. Aside from two or three private gifts amounting to 35 or 40 Rps. the whole expense has been cheerfully borne by the people

Tirunangulum Sept 30. 1862

themselves. As there was a debt remaining of 12 or 15 Rupees, contributions were called for at the close of the morning service last Sabbath, & between 6 & 7 Rupees was given or pledged. I was much pleased with the cheerfulness with which the call was responded to. Several, after having subscribed a small sum at first, added bit afterwards. One gray-headed woman after having given her name for 2 annas, ~~afterwards~~ told the Catechist to put down the same sum for her husband. A boy 12 or 14 years old, a brother of the young man mentioned in my last who died in Ceylon, subscribed four annas, as large a sum as he could earn by labor in three or four days.

Sixteen persons belonging to five of the neighboring villages attended meeting at M. last Sabbath morning, all professing an inclination to become Christians. None of them knew that I should be present, or that there would be any other than the usual services.

If the Catechist & the Christians there were sensible of the high privilege within their reach, to say nothing of duty, they would soon sustain to each other the relation of pastor & people, the Pastor receiving most or all of his support from his people. I believe the Lord would greatly bless them if they were to take this step. I am not without hope that this arrangement may yet be made, though both Catechist & people feel some objection to it. Should not a pastor be ordained over that Church before long, & the people contribute liberally to his support, I think they ought to be required either to assume the entire expense of their school, or to pay a part of the Catechists salary. They are well able to bear this burden & their highest good requires that it be placed upon them. From the readiness with which they have met the expense above mentioned, I have little doubt they will contribute cheerfully hereafter.

At our last communion season a man

from a village 20 miles west of here in the Vesalampatty district was admitted to the Church. The little prayer-house in his village was destroyed by fire last year, & a much better one has recently been built. This one man bore half the expense, besides spending considerable time in overseeing the work. There is a village 2½ miles from Tiruvangadam, in which there were two young men. When I came here more than 16 years ago, who had, at least, become convinced of the truth of Christianity. One of them, the son of a Zemindar living in the village, died 13 years ago, without publicly professing his faith in Christ. The other is the catechist mentioned in my last letter. He united with the Church 9 years ago, & has been employed as catechist five years. A few others have embraced Christianity from time to time, of whom one has moved to

away & two or three have died. The present number of Christians in the village is only about a dozen, including children, but several others seem almost persuaded to be christians. The Zemindar before mentioned, has lately died at an advanced age. He has ever been friendly from the time that Mr. Tracy commenced labors here. The last time I saw him he called his two grand-sons, one about 12 & the other 14 years of age, & placing the right hand of each in mine, said I must be as a father to them, & often come to the village & advise them. He often heard the name of Christ but I regret that there is little reason to suppose he trusted in Him for salvation.

At the request of the old man & his son who now succeeds him as Zemindar, a school was established in that village a few months ago. The Zemindar pays Rs. 2 each month towards the teachers wages, & the scholars pay for their school

books. The father & son both told me at the beginning that they wished to have the Bible taught in the School. The teacher is a Church-Member, & the same lessons are taught which are taught in village School composed wholly of Christian children.

Three boys from this station were admitted to the Seminary at the beginning of the present Seminary year, to pursue the full course of study, & four older ones to pursue the partial course. One village School has been temporarily discontinued since my last report on account of irregularity in the attendance of the pupils. There are Christian children enough for a good School. But their parents are poor, & food for several months has been very dear. Partly on this account, & partly from the inability of the parents to appreciate the value of education, every child large enough to perform any kind of labor, was sent to work rather than to school. Another School has become very small from the same reasons.

& I fear it may be necessary to discontinue that ~~entirely~~ also before long.

I have recently learned that five or six men, belonging to one of the congregations under my care, are accustomed to attend heathen festivals for the purpose of beating Tom-toms. For this, they are permitted, as their fathers were before them, to cultivate a small piece of land without tax - a privilege worth about three rupees a year to each.

I fear it may be difficult to induce them to make the small sacrifice required to renounce this practice. But it is clear to my mind that they should either give up this practice or leave the congregation. Aside from the general evil influence of attending such festivals, they are as likely to occur on the Sabbath as on other days; & those who receive the income I have mentioned, must attend whenever they occur. There are many hindrances of this kind to the progress of the Gospel in this country - A few men belonging to the

congregation just referred to are employed as servants by a Zemindar, and, as he is a heathen, it must often be impossible for them to observe the Sabbath.

The congregation at this place (Tiruvangalam) has been sadly reduced by the lamentable loss in our own dear country. Most of the members are weavers by trade, & have been thrown out of employment by the great rise in the price of Cotton resulting from that war. Some have found other employment, temporarily at least, & remain here. A few have gone to Travancore, where they have relatives, in search of work. And three or four, I regret to say, have been induced by promise of assistance, to join the Romanists in Madura. The temptation was great, especially as food was exceedingly dear, & they had not strength to resist it. None of them were members of the Church. Should Cotton return to its former price, some who have gone away will doubt-

less return. There is, however, another thing likely to affect the interests of the large class of people here, who have heretofore obtained their living by spinning & weaving - ~~Cotton~~ Cloth. Manufactured in England by machinery, from cotton raised in this country, is brought back & sold at such prices, that many of the people buy it in preference to native made cloth - As I have thought of the fearful strife going on in America, & its effects both in England, & among the poor because of this country, the phrase, "distress of nations with perplexity," has often occurred to my mind. O that this distress & perplexity may prove to be a sure sign that "redemption draweth nigh".

Yours most respectfully
J. Herrick.

P.S. Oct. 17

The above letter went according to rule to the "Local Committee", & did not return in season for the last mail -

Please accept of sincere thanks for your prompt reply to my letter of May 20. I did not expect so early an answer - My health is somewhat better now than at the end of the Hot season which I spent with my family on the plains. I hope I may be permitted to remain here the time mentioned in my last letter, with strength to labor. I have been hindered in my work by the state of my own health last six months, more than during the previous teen years. I have been confined to the bed but little, & have much sensual troubles, the state of my vocal organs has admitted my preaching but little comparatively, in the open air -

Recent news from America is such as to render it difficult to resist a feeling of anxiety. I desire to commit all cheerfully to our Heavenly Father, but it is impossible to avoid a feeling of painful interest respecting the termination of that terrible struggle.

"God bless our native land".

J. H.

Sirmungadam
Sept. 29. 62.
Rec'd Dec. 22.
Ans'd Jan. 28, 1863.

Sirumangulam March 27. 1863

Rev. S. B. Treat D.D.
Sect. of the A. B. C. F. M.

My Dear Sir,

This is the regular time for my semi-annual report, and as Dr. Anderson is absent I address you.

The Church building mentioned in my last has finished in Nov. & dedicated to the service of God on the last day of that month. May it be a place in respect to which it may hereafter be said of great numbers, that they were "born there".

Two men & two women have been received to the Church on profession since my last report, & nine children have been baptised. Two or three of the congregations under my care have received small additions during the last six months. In others there has been little change in respect to numbers.

The School mentioned in my last letter which was supported in part by a Zemindar, has been discontinued on account of dissatisfaction on the part of the Zemindar with the teacher. Another school that had been discontinued, has been resumed with prospects of increased usefulness.

In the fore part of June I made a pleasant tour of 8 or 9 days with Bro. Burnell in the Mélur district. Later in the same month I made a tour of four days in my own field, & was prevented from going further by heavy rains. While on this tour the overwhelming intelligence reached me of the death of Bro. D. C. Scudder. I was at the time in one of the villages visited by Bro. S. in company with myself a few months previous, & was much impressed by the effect produced by this intelligence upon the native Christians there. One gray-headed man wept freely as he spoke of his visit, & several spoke

of his kind words to the children.
Nothing could have afforded more striking proof of the love to the people of this district & to the cause of Missions, occasioned by the death of this young Missionary. //
Two months ago I spent four days with a catechist among the Heathen of the Masulipatty District. About 20 villages were visited & at a large weekly fair many from other villages were addressed. A general willingness was manifested to hear the Gospel, & I met three men who expressed a decided interest in the truths of the Bible. Some of the relatives of one, have been Christians for several years. I visited the other two in their own villages. One of them is a man of low caste, living in a village near the mountains twenty miles west of here. He is able to read & showed me several books & tracts which he has received from time to time & carefully preserved. Among them were two portions of the Bible & part of a Hymn Book. After some conversation

with this man & his relatives. I united with him in singing a hymn from his own hymn book, commended him & others to God in prayer, & came away encouraged by my visit. I passed the first of a day in the village of the other man, who is a person of influence in his village & has considerable property. He expressed a strong desire that a catechist might be sent to live in his village, & promised not only to give land for a Prayer-house but to assist in building it. Just as I was ready to leave, he conducted the catechist & myself to a small Rest-house just outside of the village, where we held brief religious exercises with him & a few of his relatives. I have known this man for two or three years & have little doubt of his sincerity. I should be glad to send a catechist at once to labor in that neighborhood, but at present have no man for that purpose.

The Accountant of Mullankinare mentioned in a letter written by one a year

ago. seems to be in a degree, at least, sensible of his condition as a sinner. He has called upon me several times of late, & the burden of his conversation has been the way in which sin may be forgiven. He has recently requested not only the catechist, but one of the Christians there to give him instruction upon this great subject. He is wealthy & of high caste, & has many relatives in that neighborhood. It will therefore cost him a severe struggle to accept of salvation by faith in a crucified Savior.

Last month I was favored with the company & assistance of Bro. Burnell in a tour through that part of my field in which most of the village congregations under my care are situated. We spent 9 days in the villages, held services with Christians in 17 different places & addressed many companies of heathen. It is a very pleasant, & I believe profitable method of

labor for Missionaries to go out thus "two & two". Two attract a greater number of hearers than one, especially among the heathen, & it may be supposed that the testimony of two will have more weight than that of one.

At our Mission Meeting in Jan. last, the Catechist Vethanayagam, who has for several years had charge of the congregation at Mallankinaru, was examined & accepted as a candidate for the pastoral office.

Since the first of the present month I had a slight attack of fever which reduced my strength somewhat. I have now nearly recovered my general strength, but my vocal organs are still in such a state that I am able to speak comparatively little, especially in the open air. I have been troubled more or less with this difficulty the whole of the past year, but never before. It will be 17 years tomorrow evening since the ship which brought two of my associates & myself to India, came to anchor off Madras. Truly we have

great reason for thankfulness for the privilege of laboring here so long. The Lord enable us to show our gratitude by greater devotion to his service.

Yours very truly
J. Herrick.

P.S. April. 14. This letter went to the members of the Local Con. with which I am connected, & did not return in season for the last Mail. Mrs. H. gave birth to a son, on the 29th March. She has every prospect of an early restoration to her ~~accustomed~~ usual strength & duties

Tirumungalam Mar. 27. 1863

Recd. June 19. 1863.

Ans Sept 30

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Tuscumbia Oct. 7. 1863.

Rev. R. Anderson D.D.

Sect. of the A. B. C. F. M.

My Dear Brother

As I have reason to hope you will be again at your post in Boston before this reaches there, I address it to you. I wrote Mr. Treat March 25. On the 29 of that month another son was added to our family, to whom we have given the name of David Sanderson. Mrs. H. recovered her strength in the usual time, & went to the Institution, more especially on my own account, the first part of May, when we remained till the last day of June. While there I spent most of each day in active exercise out of doors, & was greatly benefited by it. My health is still much better than last year, the whole of which was spent upon the plains. Mrs. H. took a severe cold just as we came down, which settled upon her lungs & gave her serious trouble for more than two months. But I am very thankful to be able to report her in much better health now. Her cough, to which she is

always liable on taking cold, has mostly left her, & her strength is daily increasing.

I have visited all the congregations under my care once, & most of them twice, since returning from the Hills, besides performing some labor among the heathen. I spent a night in July, in a village to which I had never before been, & was pleased with my visit. The village is about four miles from the Lonkimarn & one mile from the chief-road between here & that place. Two men of the village a father & son, have embraced Christianity & I have before seen them at M. where they usually attend meeting on the Sabbath. I arrived at their village just at night, & after speaking some time to the villagers & getting my supper, I went to the houses of the two men mentioned above, (both are within the same enclosure) to hold a meeting. The people of the village followed & soon filled up the open space connected with the two houses. But they sat down & made no disturbance. A seat was placed for me, & the two men sat down with uncovered heads, & their wives took their places

near them, unawed by their heathen neighbours. I then conducted brief religious exercises, with no other light than that of the moon, giving to both parties such advice as I thought needful. These two men are by "~~craft~~ trade" potters, & have already suffered some pecuniary loss from their conviction that "they be no gods which are made with hands". & from refusing to make such for others to worship. But they own land, & are not wholly dependent upon their "craft" as artizans for a living.

The 30th of last month was an important day to the Church & Mullankinan. The man who has acted as catechist there for the last three or four years, was on that day ordained as pastor. I thought many times that day of the ordination which took place there more than 8 years ago, and of you & Mr. Thompson who took part in it. And though feelings of regret arose, on account of the shortness of the first pastorate, I rejoiced at the evidence which I saw, of progress, both in

the Mission & in that particular place. That was the first ordination of a Native pastor that ever took place in the Mission. Three of the parts connected with this, were performed by Native pastors. The Church building in which the exercises were held, you will remember, was then unfinished. That has not only been completed, but enlarged, mostly by the people themselves by an addition affording half as much room as the original building. The number of Church members were then 17. They are now 52, & the congregation has increased in about the same ratio. The people at present promise only two rupees a month towards the support of their pastor, as they are still saving money to plaster their Church & make a belfry. The sum needed is nearly ready, & after this is accomplished, I have little doubt they will cheerfully do much more

...ards the pastors support. // Within the pres-
...t year they have raised 70 rupees for the
...jects I have mentioned. The Rev. Mr. Fenn
...d Mr. Tennevelly was present at the ordination
...preached in the evening.

It will be 18 years tomorrow since my
...ar ordination, at which your associate
...Mr. Greene preached the sermon. The
...ext month Mrs. H. & myself sail for India. We
...are busy now in preparations for a home-
...ward voyage. The missionary work never com-
...es more desirable than now, when we are a-
...out to leave it, at least for a time. But
...path of duty seems plain. Our passage
...is engaged in the "Renown" to sail from
...Madras for London Jan. 10. Mr. Tracy's
...two sons go in one case. The war in Ame-
...rica has deranged the trade between that
...country & Bombay too much, & made a
...passage in an American ship too dangerous
...for carrying out the plan I suggested to
...you last year. Were it practicable I should
...not prefer to sail direct to America.

I expect to leave here about the middle of Dec., up to which time I retain charge of this Station. Indeed, I shall probably, by paying the Helpers for Dec. a few days in advance, bring the expenses of the Station for the whole year into my account. Bro. Burnett will take charge of the station from the time I leave till the meeting of the Mission in Jan. What provision will then be made for it I cannot tell. It would be very pleasant if I could induce my successor into his work before I leave. But an arrangement cannot be made for this without leaving another Station vacant.

"The harvest truly is plenteous, but the labourers are few".

With our united love & best wishes

I am yours very respectfully

J. Herrick.

Received March 1864

Rec'd. in Rec'd. C.S. Nov. 1863.

362 West Brattleboro

June 28. 1864

Rev. R. Anderson D.D.

My Dear Brother

The time has come when I feel obliged to write you respecting the support of myself & family. On reaching N. York I had a little money left from the sum received in London to defray expenses of living there, make the journey to Liverpool &c. But this sum is now very nearly exhausted.

Just what your practice is in regard to returned Missionaries, I do not know. You will of course do in my case whatever your experience has taught you is best, either to make a particular allowance or pay expenses.

I am very sorry to be here when the cost of every thing is so high. We are at present living with Mrs. Hemenway fu-

ther & two unmarried sisters - They have a house affording room enough for us all, & if we board with them, will not expect us to pay according to the rate paid here by regular boarders - But their circumstances are such that they ought not, in any way, to lose a farthing on our account. Probably we can live with them at less expense than we could rent a house, purchase furniture, & keep house ourselves - All I desire is a comfortable living, & that without unnecessary expense to the Board - But as prices now are, I do not see how it is possible for us to live upon a small sum - You understand the cost of clothing, & all articles such as tea, coffee, sugar &c. which must come from the city, better than I do. The price of butter here, is now 30 cts. a pound, & it will doubtless be higher soon - Fresh beef is from 20 to 25 cts, & salt pork 20 cts per pound, & flour $12.50 a barrel. Mrs.

H. greatly needs the assistance of a girl or woman, & such persons command very high wages. He ought to make some short journeys, at some time, to visit our nearest relatives. But these are not numerous, nor very widely scattered. I am hoping to hear from Mr. Gordon soon, of the arrival of our baggage shipped from England. I wrote him that I would visit Boston when it reaches there & assist in getting it through the Custom House. He acquiesces in the loss of clothing left behind. Our expenses since reaching this country on the 30th of May, exclusive of board bills, are as follows —

Expenses in N. York (not including some small sums paid by Mr. Meeson)	$4.95
Fare on steamer from N.Y. to Hartford	9.00
Breakfast in Hartford	2.25
Carriage to Railway Station in Hartford	1.00
Fare on R. Road from Hartford to Brattleboro	11.80
Omnibus hire to W. Brattleboro	1.25
Freight on Baggage from N.Y. to W. Brattleboro	6.00
	$36.25

I received in cash $30.00 from Mr. Meeson.

Yours very respectfully J. Heerich.

Rec'd June 29, 1864

Ans'd. July 2

Rec'd Ans

Mr. Snow

Dear Sir

Yours &c.

Ron. C. Chatterton & Co.

33 Pontchartrain Line

New Orleans

WEST BRATTLEBORO VT
JUN 29

W. Brattleboro, Vt. June 28/64

West Brattleboro
July 5, 1864

Rev. R. Anderson D.D.

My dear Brother —

I received your of the 1st inst. last evening. I see no objection to having the permanent arrangement of the matter referred to till I visit Boston. But it will be a great convenience, if in the mean time I may be furnished with the means of meeting current expenses. Since the time of my visit is uncertain —

With the united regards

West Brattleboro
Aug. 10. 1864

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

My dear Brother
I am returning here last evening after an absence of three or four days. I found yours of the 5th inst. My only objection to undertaking the Report, arises from a sense of my unfitness for the duty. I am certainly more than willing to do any thing in my power either to promote the interests of the Board, or to give you assistance.

You are aware that

I have for several
weeks been hoping & ex-
pecting to visit Rotoruah
for the purpose of atten-
ding to baggage that was
left to come from England
in a sailing vessel the
Though I have not been
advised yet of its arri-
val, I think I have better
go to Boston without more
more delay. Should nothing
occur to prevent, I will
be there on Friday of the
present week — We can then
talk talk about the Spel-
ford & if you desire it, you
can take the papers nec-
essary for preparing it.
I have a sister living in
Randolph Mass. whom
have not yet seen. I

shall expect to go & spend the Sabbath with you.

I know of no reason which should prevent Bro. Webb from writing the Report on the Ceylon Mission.

Please show the following to Mr. Gordon.

Mrs. E. M. Jones of West Newton Mass. now in Keworth N. H. has just given me $10. (ten dollars) for the Board. Mr. G. will please credit the Board with that amount, & charge to my account.

Yours tr. & respect

J. Hewitt

Rev. James Herrick
West Brattleboro' Aug. 10. '64
Rec'd Aug. 11.

Mr. Snow $10 ✓

Aug. 16. 1864

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

My dear Brother

The following are the sums, as near as I can now judge, which will be needed for the support of my family for one year. I am quite sure the expense cannot be less than here indicated —

Cost of board for 8 persons at $40. a month — $ 8480.
Use of help $810. a mo. 120
$8600

Incidental expenses, such as travelling, tuition of children

at school, cost of
school books &c — $150.
Clothing — $100
Whole amount $850.00

If you will kindly request the Committee to grant the amount, I shall be much obliged —

Yours very truly
J. Helenski

West Brattleboro, Vt.
Sept. 1, 1864

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

My Dear Brother

Herewith
send the report, such as I have been able
make it. Had I not been unexpectedly
attempted, it would have been forwarded
ee or three days ago. I will send the pack-
ge of letters received from you, by express. I
hope you will not care to have the Reports
Herewith returned. They will be of use to me.
I take the liberty to make the following
suggestion. I not unfrequently feel the
want of a good Dictionary of my Mother
Tongue, having left my own in India, & have
not the means of purchasing one. I have
sometimes seen notices of the conva-
tion of Webster's Dictionary to the

A. B. C. F. M. by the Publishers - If there are any at present unappropriated, I should be thankful to take one for present & use & afterwards return it, if there is no objection.

You will notice that I have interwoven with the report, extracts from the reports of some of the missionary pastors. But you can very easily alter them if you see fit to do so - I hope that Mrs. Anderson did not continue to suffer long after I saw you last with the care regards to her as well as to your son & his wife,

I am yours very truly

J. Herrick

Rev. Rufus Anderson, Sec. A.B.C.F.M.

Sept. 13. 1864.

Missionary Rec'd

367 West Brattleboro
Sept. 10. 1864

R. Anderson D. D.
Sect. of the A.B.C.F.M.

My Dear Brother

On return-
ing here last evening after an absence
of two or three days, I found yours
of the 6th inst. I need not say that I am
gratified to know that the Report gives
satisfaction. I have those "trophies" here.
I could not conveniently get them out
of the box in which they came from Smyrna,
to leave them in Boston. It has been my
thought to bring them to Worcester & com-
mit them to your care. If it is thought
best that there be a public presenta-
tion, I can very easily arrange the matter.
I shall simply wish to know at
what time & place to have the articles
in readiness. These are the things
of which I spoke to you. I intend to

notify the Secretary of the Com. of arrangements at Worcester, to day, of my purpose to attend the Annual Meeting - I rejoice to see by a Statement in the Boston Recorder, that the amount of money asked for to meet the expenses of the Board, is likely to be received -

Yours very sincerely

J. Merrick

Westfield Pattersoro' Sept. 10, 64

Rec'd. Sept. 13.

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West Brattleboro
Oct. 3. 1864

My Dear Dr. Anderson,

The circumstances of my family are such that it is quite doubtful whether I can attend the Meeting of the Board. Though I have some hope that I may be for a day or two — Mrs. Hemenway's sister, with whom & her aged father she are living, is confined to her bed, & has been for 10 days, with fever — her daughter Mary is now ill, & has some symptoms of fever. This brings a crushing weight upon my wife, especially as it ~~will be~~ is very difficult to get help —

Were the Meeting not so near, I would send the trophies of which

Bro. Capron wrote, by express — But I fear that at this late hour, they would be a trouble to you rather than otherwise, even if they were to reach you before the meeting commences —

I feel deeply disappointed & can hardly avoid a a feeling of anxiety, as my wife is not very strong. May the Lord give strength —

Yours in haste. Ever

with respect & affection

J. Atwood

Fairfield Oct. 3. 1864.

Rec'd Oct. 4.

West Brattleboro Oct. 18. 1864

Rev. R. Anderson D.D.

My Dear Brother

Fearing those articles might be troublesome if delivered to you at Worcester, I brought them back & intended to send them at once by express, to Boston. But Mr. Tyler, pastor of the Church at the other village in this town, has requested me to exhibit them there at the next Monthly Concert. Soon after that, I will send them.

It seems necessary that I say a word before long on the subject of expenses. If I judge from the experience of others, or from my own thus far, I must think it certain we cannot live on the allowance granted us. Mr. Tracy was in this country at a time when a paper dollar was as good as a gold one, but he was unable to live on the ordinary allowance, & received more. Mr. Chandler was unable to live on the al-

romance, but as some of his relatives are wea
thy & were willing to assist him, I am not awar
that he received any extra allowance.
I have not yet been able to make arrangeme
for keeping house, though I should greatly
prefer this, & hope we may do it before long.
But I doubt whether the cost would be
less, to hire a house & furnish it, or hire
one ready furnished, & "keep house" than
to live according to the present arrange-
ment. At the beginning, I requested Mr
Herrick's sister, who is "house-keeper" here
to furnish simply plain food, & give us our
board as low as possible. This has been done
There certainly has been no indulgence in
luxuries. Such an article as cheese, for in
stance, has not been upon the table, though
we are fond of it, & could not have it in Ma
chin - (I do not regard it as a hardship to do
without this, or any thing else not really ess
tial). Mrs. H. & all the children who are la

nough, have assisted about the work, & $850 a month for us & persons, has seemed as little as our board could be afforded for. In addition to this, we furnish light & fuel for one room. We must have warm clothing, or suffer in health, but I have hardly dared to buy what I knew to be needed.

Now I am not anxious to receive an extra allowance at this time, but I am anxious to avoid incurring expenses above the allowance made, which the Committee will be unwilling to meet.

As it is certain we cannot live on the $650 granted, & uncertain how much I may receive from other sources, I need instruction in order to be safe. Can I be informed for what particular items expense may be incurred, even though it involve the necessity of my drawing an additional sum from the Board? Or shall I go on, guided by my own conscience & judgment, Rep-

ing a strict account of expenditures, and having no fear lest the excess of expenditure should there be any, may not be allowed?

This is a subject upon which I do not like to write. If I knew of any way in which by my own exertions I could support my family wholly, or in part, I would gladly avail myself of it. But I do not. I have received a few dollars for supplying pulpits, & may receive something in time to come, but this cannot be depended upon. A few presents have been received, but this source of receipts, too, cannot be depended upon. Even if a small amount should be received as presents from friends, perhaps it ought to be expended in visiting them, rather than not to see them. Mrs. H. has not yet spent a night out of this house since we came here the first of June. Expense, however has not been the only cause of her detention at home. But I am sure that regard for her own

heartfulness & health will require that she do not long confine herself so closely at home. I was greatly strengthen at Worcester in the belief that Missionaries, returning with the approval of the Prudential Committee, will not be left to suffer want.

Our daughter Mary, who was ill when I saw you, has recovered, & Mrs. Hamlin's sister is slowly gaining. The rest of us are in usual health, save that I have rather a severe cold.

With very kind regards to Mrs. Anderson & other members of your family,

I am yours with respect & affection,

J. Herrick

West Brattleboro, Oct 18, 1864

Rec'd Oct 20.

Ans. Oct. 26.

✓ Pmd. Cds

West Brattleboro
Nov. 7. 1864

Rev. R. Anderson D.D.

My dear Brother.

Yours of the 26th ult. was duly received. I feel sincerely grateful to you for your interest in our welfare, & your efforts to promote it. I trust the allowance made may be sufficient to meet our wants.-

Mrs. H's. sister, who was house-keeper here through the summer, & who was ill at the time of the Meeting of the Board, had a relapse after I wrote you last, & died the 27th of Oct. This has much changed the aspect of things here. She was an excellent woman, & no doubt a sincere Christian, but had marked peculiarities. A younger sister now acts as housekeeper but it is quite probable we may make

arrangements to keep house for ourselves before long. I earnestly hope there may be no obstacle in the way of our returning to India in due time.

I have packed those articles which I brought for the Board, & expect to forward them by express tomorrow. I herewith enclose the letter that came with them. There is a slight discrepancy between the letter & the articles, a few things being mentioned which were not delivered to me, & some which are here being omitted. The letter was written three months after the writer saw the articles. This accounts for the slight inaccuracy which appears.

Yours with much respect

J. Herrick

Recd. Nov. 9

Curiosity

371

West Brattleboro
Jan. 16. 1865

My dear Mr. Trent.

I fear I have delayed work you requested me to do, longer than you expected. One cause of this has been illness in the family of Mrs. Hersick's father with whom we find a home, & in my own family. My own health also has been rather poor part of the time, but it is much better now.

I am in need of several numbers of the Annual Report of the Boone, which I cannot obtain here. If you will kindly have them sent home, I shall be much obliged. I will return them, if you desire it, after I have done with them. The Reports which I want are for the following years. 1834, 35, 36, 37, 38, 39, 40, 53, & 57. I have obtained the others from the Pastor of the Church in this place. The Reports can be sent by Express.

West Brattleboro, Jan. 16. 1865.

Rec'd Jan. 18.

Alone

West Brattleboro Feb. 15, 1865

Rev. R. Anderson D.D.

My Dear Brother.

You may be desirous to know something of our welfare this winter - the first we have spent in this climate for 20 years - I suffered considerably from a cold accompanied by a cough in Oct. & Nov. but after the cold dry weather of winter came on, my health improved & my cough left me. At present I have a slight cold, but nothing serious - Mrs. A. has borne the winter thus far, much better than I feared she would, & our younger children, who are having their first experience of winter are bearing it well. Mary, our eldest, has been more or less ill most of the winter - Instead of being a help to her mother, as we hoped she would, she has occasioned her, part of the time, much additional care & labor - Since the first of Sept. she has

had repeated attacks, some of them very severe
attended with pain in the back side & stom
ach. Her last severe attack was six weeks a
go, though she has had several lighter ones. She
has not been out of the house for more than two
weeks, & much of this time has been confined to her
room & bed. But I hope ~~to~~ the cause of her
trouble is now better understood. We have
had the advice of two of the most experienced
physicians in town, & both speak hopefully.
At present she is rapidly gaining, & if she
may only escape further attacks, it will
be a great mercy. We have been keep
ing house since the first part of Dec. & it
is very pleasant, though as Mrs. Hezekiah Fa
ther, now in his 85th year, looks to ~~[illegible]~~ her
for the care he needs, & as Mary has been ill so much
her labors have been too severe. I hope a
change which will try Mary's health less severely
may be made in the Spring. We have
no expectation that she will have the ca

of her father longer than till the first of April. It is our earnest desire to leave this country again if the Lord will, some time next year. Our Children are the only thing that causes one unpleasant thought to rise in connection with our contemplated return. Leaving them out of the account, I should be quite willing to sail any day. May the Lord provide for them.

With sincere respect & affection, I am yours in Christ,

J. Herrick

West Brattleboro', Feb. 15. '65

Rec'd Feb. 17.

V

West Brattleboro
May 11, 1865

Rev. R. Anderson D.D.

My dear Brother,

It seems necessary that I make one or two enquiries of you. Will the Committee expect the allowance they have granted, to be continued for another year, or will they expect me to make another application? Is it customary to allow anything to persons ~~under~~ in my circumstances as travelling expenses? I ought to visit some of our nearest relatives this season, with Mrs. Merrick, who has scarcely been out of town yet. I should be glad also, to accept invitations which I sometimes have, to spend a Sabbath in the neighboring towns, & to visit the College at which I graduated, & perhaps the Seminary at Andover. Such visits would at least be beneficial to myself. There are also Choctaw & Mississippi Chickasaw Indians living here & there, whose parents

desire that I should see them if I can. And I should be glad to see such of my former associates as Rev. Little & Prof. Foster. But I have no desire to spend a large sum in travelling.

I propose to visit a sister of mine living in Randolph Mass. with Mrs. Hewitt, before I. If so, I shall hope to see you at your place in the Missionary House, & to have the pleasure of reading some of the letters you have received from Madura.

Our daughter Mary is in much better health than when I wrote you last, & the rest of us are in comfortable health.

With very kind regards to Mrs. Anderson,

I am yours with respect & affection

J. Hewitt

Rev. Rufus Anderson D.D.
Rec'd Nov 1 1865

West Brattleboro
May 11. 1865

Rev. S. B. Treat

My dear Sir.

I have newly completed the account of the Madura Mission which I have had in hand for some time past. Several causes have combined to prevent an earlier completion of it. What I have written covers 62 pages of the size of this sheet. I do not recollect distinctly the remarks you made when you introduced the subject & committed Bro. Howland's manuscript ~~into~~ to me, & do not fully understand your wishes. Is it your expectation that a Historical Sketch of each of the three Missions, Madura Madura & Ceylon should be published together? And do you expect me to prepare a sketch of the Madura Mission, & so to

condense the whole, including the sketch
placed in my hands, as to bring all into
one moderate sized pamphlet? (how many
pages?) - I might, if you desire it, prepare a
sketch of the Madras Mission, such as can be
drawn from the Annual Reports of the
A. B. C. F. M. But I am hardly willing to
take the responsibility of deciding what
& how much is to be rejected from the
sketch prepared by Bro. Howland. I know
how much proper to commit what I
have written to you & let some one else
make the decision in regard to both.

I am expecting to visit a sis-
ter of mine living in Randolph Mass.
before long, & perhaps I may then see you.
The health of myself & that of my family
is better than when I wrote you last.

Yours very respectfully
J. Herrick

West Bridgewater Mass
Rec'd Mar 13 16
Ans. Mar 11. 1860.

West Brattleboro.

Rev. R. Anderson D.D. May 24, 1865

My dear Brother

Yours of the 20th inst. has been received. It will be impossible for me to state very definitely before hand what my expenses for travelling will be. To visit my sister at Randolph, will cost for Mrs. A. & myself, at least $20 dollars. We shall need to take two of our children with us. & this will probably increase the sum to $25. I have a sister in Penn. whom I have not yet seen – The best way to go, I suppose will be via N. York City, as my sister lives but a few miles from the Rail road which runs from N.Y. to Binghamton. What the fare will be I cannot tell with certainty, probably not less than $8 for each adult both ways. If we take some of our children, as we shall be obliged to, the whole cost for fare will probably be

850 or more - I have also a brother at Chicopee Falls, whom we have not yet visited, except that I went alone & spent a Sabbath with him last Summer - The fare to that place & back, will be about $4.50 for an adult. For Mrs. H. & myself & a part of our children to go there & back, will cost some 12 or 15 dollars. Then we should be glad to visit some other friends, most of whom do not live so far away - I should be glad to be allowed to charge for travelling to visit friends, Williams College, Andover &c. $15.00, provided I find myself unable to meet other expenses & the expense of travelling, without this allowance in addition to the allowance for ordinary expenses. Though the allowance should be made, I will not expend the money should our wants be met in any other way -

Yours with sincere respect

J. Hewitt

Mary 26.

Rec'd

Mary 28.

West Brattleboro.

July 26, 1865.

My dear Mr. Chapin,

My oldest son has become much interested in the collection of stamps & is anxious to procure a "stamp album" for preserving them, as he has been at work hard & earned the money to pay for such a book. I think it best to gratify him. Will you have the kindness to procure one of the ordinary kind & send it to my address. Please

mark the price & let
Mr Vaux pay you on
my account

With my kind regar
I am yours very sincerely

J. Herrick

P.S. Will you also pay
$2.00 (two dollars) to the
Editor of the Boston Sc
Circle on my accou

J. H.

Rev. James Herrick

West Brattleboro, July 26. '65

Rec'd July 27.

book &c ✓

ans'd. July 27.

Rev. James Herrick 379

West Brattleboro

Aug. 30. 1865

Rec'd Sept. 1.

Rev. R. Anderson D.D. Sec. of the A.B.C.F.M. Ans. Sep. 1.

My Dear Brother

As the time of the Annual Meeting approaches, the question arises in my mind whether I ought to attend it. The distance is so great that the expense would be greater than I feel able to meet myself. & it seems doubtful whether I ought to do at the expense of the Board. I have no special desire to attend though it would of course be very pleasant - I have the im-

I hope to arrive the latter part of next week.
I am thankful that my health is considerably better than when I saw you last. I have good hope that there may be no objection on this account, to our leaving for one Mission next year. The great question to be met has respect to our Children, but I trust "the Lord will provide". "Pray for us."

Yours with respect & affection

J. Merrick.

P.S. Should I attend the Annual Meeting, I could probably reduce the expense somewhat either by leaving my wife & Children with her brother in Jersey City, or by sending the back without me.

West Brattleboro
Sept. 14. 1866 -

Rev. R. Anderson D.D.
Sec'y. of the A. B. C. F. M.

My Dear Brother

It is necessary for me to draw more money for ourselves & that you may be able to form an opinion as to the sum needed, I will make a statement respecting my pecuniary affairs. I know you do not ask this, but I think you will not object to it. Owing, in part to habits of economy early formed, I always had a small balance in my favor at the end of the year in my accounts with the Mission. I might have taken this from the Treasury & invested it, but wishing to avoid the very "appearance of evil" & having full confidence in the words "the Lord will provide", I never did this.

When he came away, I sold my oxen, horse, cows, touring cart, & part of our furniture, & left in the Treasury about 1200 Rupees. This sum is drawing a low rate of interest during my absence. Should we be permitted to return & engage in the same kind of work as before, I shall at once need to purchase a horse, a yoke of oxen, two cows, a cart, & some furniture. The family consequence (the sum we had when Gov. men there) will need extensive repairs. All these things will cost more than when we left. We shall need to take out some things with us to be used often on arrival. We could not have lived on the allowance received from the Board since we came home, had I received nothing for preaching, & had no presents been given us. But we

have been comfortably provided for & have cause for gratitude. Since the beginning of Jan. of this year, I have received something over $100 for preaching, this as well as several dollars in presents, has been used in defraying family expenses. A small sum, however, $100, given me by a brother in law, a hard working farmer, has not been expended in this way & I think should not be, considering the design with which it was given.

Now the question is, how much should her receive as a point for departing? So far as I can judge, for fitting out the children we are to have, travelling to attend the Meeting of the Board, to visit Mrs. Herrick's Father & sister in N. Y. State, when one of our children is to be left, & to take the other children to their homes, and to fit ourselves

for the voyage, he shall receive $400. in addition to $100 already received. Provided he be allowed as last year for ordinary expenses, ~~at the rate~~ $1000 a year - or at that rate for the time he ~~may~~ are to remain here - If this seems reasonable to you, please add the sum of the Committee, & also the very allowance for ordinary expenses be at the same rate as last year. If you think ~~think~~ it better to reason, that a part of the sum above mentioned, should be put under the separate head of travelling, it will of course make no difference with me - Excuse haste for I have much to do - Yours with respect & friendship

J. Heeds

Westbrattleboro' Sept 14 65

Rec'd Sept 15.

Ans'd Sept 17 65

Rev. James Herrick 379
West Brattleboro
Oct. 28. 1865

Rec'd. Oct. 30.

Mr. Calvin N. Chapin
ans'd

My Dear Sir,

Yours of the 6th inst together with the Report of the Madison Miss-ion reached me last evening. I have no special wish to receive further copies of the report, but if you cannot make better use of those you have on hand, I should be glad to have one forwarded to each of the following persons, unless copies have already been forwarded to some of them - viz -

West Brattleboro, Sept 14 65

Rev. Charles Little
Woodbury Ct.

Rev. C. F. Murry
Waverley St.

Rev. Henry Hopkins
Williamstown
Mass

Rev. R. Crawford D.D.
Deerfield
Mass.

Rev. Amos Foster
Newton St. H.

Mr. J. R. Gant.
617 North 12th St.
Philadelphia
Penna

Mr White, of one Missi
has recently requested me
to purchase & send to him

if it can be found, the
No. of the American
Quarterly Register, contain-
ing a Sketch of the life of
Dr. Burton, formerly of that
town Vt. If the sketch can
be found any where else, of
course it would be just as
well. I am not sure in
which vol. of the Register that
sketch was published, but
think it was between the 1st &
4th vol.

He also wants "a large
Colton's am. sch. - 4 to geog. 1,75
School Atlas, the very
latest edition". As I am
not expecting to go to Boston
at present, & as the sketch

380

West Brattleboro
Dec. 15, 1865

Rev. R. Anderson D.D.

Dear Brother

I wish to thank you for a copy of the letter recently prepared & sent to the Missions on the need of Revivals. I trust it will be followed by the best results. To manifest a withholding of the Spirit's influences, while the thoughts & sympathies both of Christians here & Missionaries abroad, were so much absorbed by the war, is proof, I think, that they will be given when the need of them is felt & earnestly sought. Nothing would tend so much to encourage our brethren & sisters in the field, many of them bearing heavy burdens, as genuine Revivals. May the Lord grant this great blessing to them.

I have still the hope that myself & wife may be in readiness to sail

again for India, near the close of next year. My own health has improved considerably since I saw you in June. Mrs. H. has also gained in health since that time, though she is just now suffering somewhat from the effects of a severe cold. We have some prospect of home for most of our children, & I trust they will all be provided for. You once asked me to give you the names of our children & the date of their birth. They are as follows.

✓ Mary Elizabeth born Oct. 2, 1847
✓ James Frederic " June 14, 1851
✓ William Henry " Jan 24, 1855
✓ Emily Jane " June 16, 1857
✓ Joseph Thomas " Aug. 17, 1859
✓ David Sendder " March 29, 1863.

Four little girls are not, for God took them. It has been our thought to take the two youngest back with us. Joseph

will be almost too old to go back, but he seems quite too young to leave - I know I need not ask you & Mrs. Anderson to pray for our children & others in like circumstances. God grant that none of them may suffer in consequence of their parents being Missionaries -

On receiving Mr Treat's letter, I wrote to the young lady of whom I wrote to you. It is not yet time to hear from her, considering the importance of the question she has to decide - I will write to Mr. Treat as soon as I have anything definite to communicate.

I earnestly hope our Mission may be strongly reinforced before long. Should he return next year as we hope, it would be very pleasant to have the company of new Missionaries ~~as we hope~~, & I trust he might be of some service to them on the way. With very kind regards from

us both for Mrs. Anderson

I am yours very affectionately

J. Hewitt

West Brattleboro', Dec. 15. 1865.

Rec'd Dec. 18.

Chas. Sen. 22

Children 28

West Brattleboro
Monday Evng. Dec. 25. 1865

Rev. R. Anderson D.D.
Sect. of the A. B. C. F. M.

My dear Brother,

Yours of the 22d inst. reached me by this evening's Mail. I will, D.V., go to Boston by the first train on Wednesday, (day after tomorrow). I will call at the Missionary House, on my arrival, and, if I find you there, go out to your house with you. Should you not be there, I will proceed to your house as soon as convenient.

With very kind regards to Mrs. Anderson, in which Mrs. H. unites, I am yours most truly

J. Herrick

West Brattleboro, Dec. 25, 1865

Rev. James Herrick
Post Brattleboro
382

Jan. 4. 1866

Rec'd Jan. 6.
Ans. " 8.

Rev. S. B. Trent.

My Dear Brother,

The lady with whom I have been corresponding respecting the Female Boarding School in Madura, has decided, "Providence permitting", to accompany us to India, to labor in that School. Her mind seems free from doubts, & this makes her happy in the cle-

cision. I will endeavor
to send you testimonials
from a few persons best
qualified to judge of
her fitness for the con-
templated work, before long
that they may be open-
ed for the Prudential
Committee to take ac-
tion in her case.
I have not yet heard
from Mr. Hazen.
Bro. Taylor has sent
me an extract from
a letter written to you
respecting the position
which he thinks a lady
should occupy in

that school - Thus far
I have written noth-
ing to her as to the partic-
ular relation she will be
expected to stand in to
the school, & she has
made no enquiries on
the subject. I have little
doubt she would pre-
fer to have the matter
determined by the Com-
mittee of the Mission - I
earnestly hope there may
be no misunderstand-
ing - no disappoint-
ment, & nothing to inter-
fere with her usefulness
& happiness. It seems
to me at present, that

there are many things
connected with the Ma-
agement of such a Sch
for which an experienc
man is better qualifie
than a young lady, esp
cially after so short a
idence as one year in
the Country -

Yours most truly

J. Herrick

Rev. James Herrick 383

West Brattleboro

Jan. 9. 1866.

Rec'd. Jan. 11.

Rev. S. B. Treat

Sec. of the A. B. C. F. M.

Dear Bro.

Yours of the 6th reached me last evening. It has been my expectation to sail by one of the vessels which usually leave this country about the month of Oct. or Nov. The next meeting of our Mission will probably be held in May. There will therefore without doubt ~~probably~~ be time to hear of any action that may be taken in that meeting

before her leave - But I do not think it would be well to bring the matter of the Boarding School before the lady expecting to be connected with it, in such a way as to cause her to feel in doubt or suspense until she hear from them - Her decision is known to the Principal of the Seminary in which she is teaching, and wish to know before that time whether or not to depend upon her future services. She too will need time for preparation if she is to come in the ensuing autumn -

I see no necessity for
making such a representa-
tion to her as will lead her
to doubt, even if anything
is said about it. She evi-
dently has no definite
expectation as to the posi-
tion she is to occupy. I
would not speak positive-
ly when I wrote her
first, & she has made no
inquiries upon this point
though I encouraged her
to ask questions - I be-
lieve it will be quite safe
to take it for granted
that she will cheerfully
take any position in the
school which the Missiona-
ries may think necessary to
her highest usefulness -
she might be informed in

fervent, what was the posi
of Miss Ashley, & of the
fact that the Mission
see fit to place greater
responsibility upon an
a lady who may be ap
pointed to that place —
This would open the wa
for an expression of her
wishes, though I feel con
fident she has no other
wishes than to take the
place the Mission may
think best.
If it will not occasion
much trouble, I will
thank you to send me a
copy of Dr. A's letter
the Mission on the subject
home in the cause of the G
pel
J. Green

384

West Brattleboro Vt.

Jan. 13. 1866

Mr. C. M. Chapin,

Dear Brother,

If there are no objections, I should be glad to have a copy of the "Historical Sketch of the Ceylon, Madura & Madras Missions" sent to the following persons—

C. T. Shelton M.D. Springfield Ill.
Rev. C. Little Woodbury Ct.
Rev. E. Webb. West Philadelphia Pa.
Rev. Luther Clapp Waukesha Wis.
Rev. R. Crawford D.D. Deerfield Mass.
Rev. Henry Hopkins Williamstown Mass.
Mrs. Winslow 107 Boylston St. Boston.
Mrs. Dea. Scudder 9 Brookline St. Boston
Mrs. D. C. Scudder Auburndale Mass.

I do not know but this is too free a use to make of the pamphlet. If so you will not of course

do it, though I know that all these persons feel an interest in those missions —

I should be glad of 10 or 12 more myself for distribution among pastors in this neighborhood, if they can be spared — Rev. A. Hazen of Athmeanuggus, asked me to send him a copy, but I suppose they were sent from the Missionary Board, all our Publishing in India —

Yours very truly

J. Hewitt

Rec'd Jan. 16.
Ans. "
Pub. Sketch Deut.

West Brattleboro.

Jan. 15. 1866

Rev. S. B. Treat
Sec. of the A. B. C. F. M.

My dear Brother,

I thank you for taking measures to have a copy of Dr. Anderson's letter to Miss Rendall respecting a lady for the Bowen's School sent to me. As the contents of that letter were not definitely known to me when I wrote you last, it is not strange that I desire to write again. If no definite action can be taken by the Committee in this matter until a reply to that letter is received, as seems implied in the last sentence, then not only I but several others, may be placed in a position most undesirable. There is one town which things may take, that will obviate all difficulty, & only one, so far as I can see. Mr. A. is on a visit in this

who has expected to go out for the latter
region, & he & the lady will have met
before this - Should the result of this meet-
ing be a decision on her part to go to Chad-
wra in a different capacity, all embar-
rassment, so far as her former decision &
my agency in bringing it about, are con-
cerned, will be removed. But of course
this is uncertain. Her circumstances are quite
different from what they were before her de-
cision was declared, It is now extensively
known that she has decided to go out
unmarried to labor as a teacher. An ac-
quaintance between the two, may show
a want of mutual attraction - And it
may be that having come to the decis-
ion after much prayer to go out as a
teacher, she will think it her duty to
adhere to that decision. If from either
of these reasons, she should still
desire & expect to go according to the
first decision: What is to be done?

Must the matter remain undecided until a reply to Dr. Andersons letter is received from Madura? But you will perhaps ask, Why not let the subject rest until the result of the visit above referred to is known? Because I can imagine that it may be very important that I have an answer to these questions as soon as it may be.

Let me now state ~~state~~ the case just as it stands.

Though I had reason to suppose the lady desirous to go to Madura as a missionary, & well fitted to go in any capacity, I did not intimate to her ~~that I had hoped~~ ~~hoped it possible, or at least~~ that I saw any prospect of an opportunity, until you requested me to write her on the subject. The evening before your letter making this request came, I received one from Mr Rendall on the same subject.

I then told her of the opportunity to go with myself & wife to Smyrna, to labor in that Boarding School, & requested her to prayerfully consider the subject. Of course, when she saw the way all open she underwent a severe struggle. But she prayed for guidance & asked us to pray for her. At length she came to an unreserved decision to go, & thanked me for the opportunity. And the letter announcing her decision breathes as noble a spirit of consecration, I think, as I have ever witnessed, or read of.

The Principal of the Seminary at which she graduated, & by whom she has since been employed as teacher, expressed his doubts whether it was her duty to leave her present important sphere of usefulness. But she replied "I am happy to know that there is an abundant harvest at home, & not less so

know that thousands of scapers will be left. After finding that she was fully decided to go, he not only sent me a paper to be forwarded to the Prudential Committee, speaking in the highest terms of her qualifications for her contemplated work, but released her from a debt of some $50. which she still owed him for her education. I have also received a testimonial of high order from her Pastor & the Vice Principal of the Seminary here, a lady who has known her well both as a pupil & an associate teacher, speaks of her in the highest terms, & is ready to give a written testimonial at any time. Her case pretty interests all good people who know her here, & as I have heard, in the place where she now is. Now, I ask again, What is to be done, in case she still wishes

to go out as teacher, in accordance with the invitation extended to her? Must she be told that she must wait in suspense for several months, & perhaps not permitted to go at all? of course, the necessity of suspense, implies uncertainty as to the final decision.

I must say that this would cost me one of the very severest trials of my ministry. I should be blamed most severely, & justly too, for having been instrumental in bringing her into circumstances so trying unless I were to clear myself by fully to all interested, particular & plenary explanations. And, were I to do this, every body would feel that there must be blame somewhere.

Is this delay necessary? Would there be such risk in appointing her at once? Instructions might be given to her, & to the Missionaries. Mrs. H. & myself could talk the matter all over by the

way, & learn her thoughts & wishes - She has shown that she has confidence in us & after an intimate acquaintance of 20 years, I have never seen proof that Mr & Mrs. Kimball have not confidence in us. I have no doubt that an arrangement would be made after our arrival satisfactory to all concerned - If she is ever to go anywhere. I know it ~~would~~ will be a very great disappointment to her & her friends, if she cannot go with myself & family - It is no exaggeration to say that Mrs. H. & I could not feel more desirous for her happiness & usefulness, as a sister, if she were our own daughter -

I fully approve of the second arrangement proposed by Dr. A., that the lady be connected with the school "as an associate of Mrs. R. &c - But I

think it would be hazardous both to the school & the lady, to place it under her charge after only a year's experience in the country as supposed by Mr Taylor, & I say this after having had much experience myself in such matters — I would have nothing to do with introducing a lady into the Mission who would come only on this condition. I do not suppose the thought of a subordinate place occurred to Mr. R. When he spoke of obtaining a lady teacher to assist his wife this language may be open to criticism but. I think his intention was right — Please read this to Dr. A. & let me know your thoughts as soon as convenient.

With many kind regards to yourself & to him, I am yours most truly

J. Herron

Rev. J. Herron
Jan. 14. 1896.

West Brattleboro

Jan. 19. 1866.

Rev. S. B. Treat
Sec. of the A. B. C. F. M.

Dear Bro.

I received your of the 17th inst. last evening, & am very thankful for it. It has relieved me of a heavy burden, & closed the door against threatened injury to the cause we so much love, both here & in our Mission. Your letter is the more welcome from the fact that I have learned this morning, that the special object of Mrs. A's visit is not likely to be realized. Every facility was afforded him for an interview so. kept the proposal & consider the subject is declined. This must increase our respect for the lady, in as much as she had prayerfully considered the question of coming in another capacity, & forming her decision. And, though he is doubtless a

good man, & a man of fine abilities, he is doubtless his superior. I take great pleasure in forwarding the testimonials, for I know it will be very pleasant to her to receive her commission.

I deeply sympathize with Dr. & Mrs. Anderson in their great affliction, & would tell them so, but it is impossible for me to write to them to day.

Yours most kindly

J. Ozanne

Nashville, Tenn. Jan. 19. 1866.

Rec'd Jan. 20.

West Brattleboro
Feb. 5. 1866.

Rev. S. B. Treat
Sect. of the A. B. C. F. M.

My Dear Brother.

As the time approaches when I expect to leave this country, I feel a desire to visit the Churches in this vicinity, to speak or preach on subjects connected with our work in India. Would it be proper for me to do any thing in this way & charge the expense of travelling to the Board? I have had more practice of this kind since I went with you last summer than before, & I have much more strength now than then. Another question. How many new Missionaries do you think it desirable to send for our Mission next Fall? How many are likely to be in readiness? Is it de-

good man, & a man of fine abilities. He is doubtless his superior. I take great pleasure in forwarding the testimonials, for I know it will be very pleasant to her to receive her commission.

I deeply sympathize with Dr. & Mrs. in their great affliction, & would tell them so, but it is impossible for me to write to them to day.

Yours most truly

J. Owen

Washington, Ga. Jan. 19. 1866.
Received Jan. 20.

West Brattleboro
Feb. 5. 1866.

Rev. S. B. Treat
Sect. of the A. B. C. F. M.

My Dear Brother.

As the time approaches when I expect to leave this country, I feel a desire to visit the Churches in this vicinity, to speak or preach on subjects connected with our work in India. Would it be proper for me to do any thing in this way & charge the expense of travelling to the Board? I have had more practice of this kind since I went with you last summer than before, & I have much more strength now than then. Another question. How many new Missionaries do you think it desirable to send for our Mission next Fall? How many are likely to be in readiness? Is it de-

Rec'd Feb. 17. 1866.

sirable that I should use any effort
to increase the number? I have not be
en Andover since I came home nor any
other similar institution. I am expect
to go into the vicinity of Hartford be
long, and, as two children born in our
Mission are there, I shall wish to see
In this case I might easily visit
Seminary there -

I have heard nothing from Rev. D
Zen since he left here, & I did not
know that he was going at that time
more than five minutes before he sta
ed. I have however written to him,
hope to hear from him soon -

With our united requests to you
self & Mrs. Treat.

I am yours very
affectionately

J. Greenough

Rev. S. Treat
Northampton, Mass.

West Brattleboro. Feb. 17. 1866.

Rev. R. Anderson D.D.
Sect. of the A.B.C.F.M.

Dear Brother.

I take the liberty to send you the following quotation from a letter from Bro. Tracy, dated Dec. 11. 1865; though you may perhaps be sensible of the state of our Mission as thus presented.

"I have made no plans for visiting America, but there seems to be a prevailing opinion & feeling among the brethren that we ought to go before long. If we delay too long, we may not be able to return. If we go within a couple of years we may return & work on for some years longer. So the matter lies, & I trust the Lord will direct. We cannot think of coming while we are so short of hands in the Mission. Bro. & Sister Rendall talk of coming home for a

visit in five years, but Bro. R. is by no means as strong as he was, & I should not be surprised if he leaves in half the time he talks of. The Burnells also, will probably go before long. Is it not desirable that we should have a good reinforcement at once? Sister White is no better, & is here at Pasumalai still. I do not know what they will do.

The opinion has often been expressed by some by different members of the Mission, that Bro. & Sis. White must leave soon - It will be 12 years next April since the Twoys reached Madura the second time. The Rendalls reached there 20 years ago the same month, & he has not been out of the country since - The Burnells left this country 17 years ago last Oct. I hope most sincerely, that Mrs. G. & I may be ready to sail by the first opportunity

in the ensuing Autumn, and that all those at least, under appointment for our Mission may be in readiness to go with us.

I must speak of another matter. I cannot possibly get through the year, ending June 1st, without an addition to the allowance of $850. I am sure we have lived as economically as we ought to have lived. We have not even had a picture taken of a member of our family since we arrived in the Country, but we ought to have some taken before our separation. We are doing without a carpet for the room occupied by myself & wife as a sleeping room at night, & by others as a sitting room during the day. Yet we have not only expended during the first 8 months of the year, $650 drawn from the Treasury for ordinary family expenses, but $50 given by different persons

to Mrs. H. for her own particular use, & $27 received for curiosities brought from India & intended as presents for friends. I feel obliged to ask an additional allowance for the current year of $150, though I expect to receive a small sum for supplying a Bible pit in a neighboring town - If the whole sum seems large, it must be borne in mind that there are 8 in my family - that our oldest daughter is in her 19th year, & our oldest son of such a size as to require as much food, & as much cloth for a suit of clothes as a man - I hope he will be able to earn something by labor after the close of school, & that our daughter may teach the next summer.

Please express our thanks to Mrs. Anderson for the account sent us of the sickness & death of your daughter & granddaughter - both our united regards to her & yourself.

Sincerely & affectionately yours, J. Hall

Rec'd Feb. 20.

389

East Jaffrey N. H.
April 20. 1866.

Rev. R. Anderson D.D.
Sec. of the A. B. C. F. M.

My Dear Brother

I am
re for two or three days with
her M., visiting some of her
elatives. We expect to re-
urn to West Brattleboro next
onday.

ere thankful to say that
e have such prospects in
gard to homes for our chil-
ren, as to remove all doubt,
for as this subject is con-
erned, of one being ready
sail for India next au-
umn. I take it for grant-
d the Committee will ap-
rove of one making prep-
rations to go at that time.

We have just visited

Miss Smith the lady under appointment for the Female Boarding School in our Mission. She is with her friends in Saybrook St. H. her native town, but will return at the end of this month to spend another term ~~in~~ teaching in the Ladies' Seminary at West Lebanon in this State. We found her in good health & very happy in the prospect before her. She is entirely satisfied with her appointment as an associate with Mrs.

I am very glad the appointment was made without so much delay would have been required to hear from the Mission has tended much to her

peace of mind, & free
her from embarrassment
that would have been trying
to her, had the question re-
mained so long unacceded.
besides this. She wishes to
take some steps immedi-
ately in regard to out-fit,
that the ladies of Le. may
doing some sewing for
while she is away teach-
ing.

I am expecting that
the oldest son will unite
with the church at West
Brattleboro at the next com-
munion season there.
With very kind regards
Mrs. Anderson
I am yours with respect
& affection.

J. Hewitt.

P.S. Are there any data by

which Rev. J. Hurlbut the fa
able time in the fall. at
which there will be an op
portunity for us to visit fie
dwin?

Abt. Oct. 1st.

Yours, J. Hutchison &c.

390 Rec. I. Hunter
West Brattleboro. Vt.
July 3. 1866 -
Rev. N. G. Clark. Ans. 9/66
Sec. of the A. B. C. F. M. -
My Dear Brother
I am
thankful to tell you that
myself & family are all
in comfortable health the
time we expect to remain
in this country is begin-
ning to seem very short -
What we are to do for our
children or others before
leaving, must be done soon -
our peace of mind requires
that we have definite pros-
pects in regard to homes for all
the children we are to leave be-
fore long - The case of the
little girl Emily remains
as when I saw you - Mrs. H.
at times expresses the belief

that we shall be obliged
to take her back to India.
Probably we ought to do
this rather than not to
ourselves without much
loss, but I think it very
desirable considering the
fact that she is already
years of age. Indeed, it would
be better. I think that we
accept the offer which I
told you we had received,
we may still avail our-
selves of it, than to take
her to India. I called on
gentleman last evening
see if his mind & that of his
wife are unchanged in the
matter, & found that they
wish to consider the subject
a few days before we do
anything. In the mean time
they wish to have us find

more suitable place if we can. They are of the same opinion as ourselves, that other things being equal, it is desirable she should have a home with younger persons. This is a subject which Christians generally understand but very imperfectly. If the missionary work is not all a mistake, it is plain that somebody must go in person to the heathen. If this is the duty of any to go at all, it is, I believe, more clearly the duty of those who have been, to go again, if they can. If this is their duty, then it is naturally the duty of somebody, to take the place of children to their children. Then it is necessary that they be left by their parents and

those who take the charge of such children, though their cares are increased thereby. & though requires sometimes to make a pecuniary sacrifice, do not make a greater sacrifice than those who leave them — Neither do I believe, make a greater sacrifice than all the disciples of Christ must be willing to make before this Thing Christ will come —

Please excuse the length of my letter, and

Believe me, with very kind regards to Mrs. C.

Yours very affectionately

J. Kenrick.

391 Rev. J. Church
West Brattleboro

Aug. 7. 1866.

Rev. N. G. Clark, D.D. Andg.

My dear Brother.

I must
not delay to tell you that
God seems to have provi-
ded a home for our little
girl. I met one of my
college class-mates at com-
mencement last week, who
will take her, should noth-
ing unforeseen occur to
prevent. It seems a very
good place, aside from
the additional interest he
feels on account of our
intimate acquaintance long
ago. He may also take my
oldest son, whom I might
have for a time with a
relative here. I think this
will be much the best ar-

rangement if it can be
made. Other things bei
equal, it would be very pl
ant to have our eldest
son & youngest daugh
in the same place. Do yo
know whether Mr. Be
field is likely to be in
readiness to sail with
us? I much fear Mr
Lee will not go with
if ever. Did you call
on Mr. Cady at Wa
Cambridge after I sa
you? Please present ou
kind regards to Dr. Ar
son. I trust he will so
be restored to his accust
ed duties. Very kind
regards also for Mrs. C

Yours very truly

J. Greene

Rev. J. Herrick 392
West Brattleboro

Aug. 24. 1866.
Ans'd Aug. 28th 66

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

My Dear Bro.

Some time in April, you wrote me to the effect that you thought it probable there would be an opportunity for us to sail for India in Oct. We have so much to do in preparation for the voyage & making arrangements for the children who are to be left, that it is quite important that we have definite knowledge as to the time of sailing, as early as convenient. If then

is a strong probability
that we are to go in Oct.
we ought to take some of
one children at least, to
new homes before the mee
ing of the Board. One
is to be left with a sis
of Mrs. H. in the State of
N. Y., & whenever he comes
there, we should wish to
take him in season to
make her, & some other se
ntrons in that region, a
short visit.
If you have no means
giving definite information
tion, as I think very li
ly you may not hav
will you please tell me
whether it is the opinio
of yourself & Dr. Stad
don, that we should pr
ceed on the supposi

tion that we are to locate
in Oct.? I hope there
may be no unnecessary
delay, for we are much
needed in our Mission.
You may have heard be-
fore this, that it is the
expectation of the Miss-
ion that both Mr. Tracy
& Mr. Rendall will
leave next year. They
both need the change
much. And if they are
to come away it is very
desirable that others
should be sent there
not only before they leave,
but as long before as prac-
ticable.
Miss Smith writes us
with great cheerfulness
& is anxious to be in
the field. I wish you

most success in your
efforts to procure teachers
to go out in the capacity
of teachers.

With very kind regards
to Dr. Anderson.

Believe me
Yours very truly
J. Herrick

P.S. I have just received a
very pleasant intelligence
respecting the work in my
former field. Sirumanyan
an ascetic, well known, who
was permitted, sometimes, to preach
has recently removed the
iron cage which he then
wore around his head, & as I
hope, put on the yoke of Christ
in its stead.

J. H.

Rev J. Church
West Brattleboro.

Aug. 30. 1866 –
Rec'd " " " Sept. 1.

Rev. A. G. Clark D.D. and
Sec. of the A. B. C. F. M.

Dear Brother

Yours of the 28th inst. reached me last evening. I am very glad to know that there may be an early opportunity of sailing for Syria – As there is an intimation in your letter that there may be a doubt whether I ought to return so soon on the score of health, perhaps I ought to say a word on that point. So far as there is really a doubt, I think I should not take the responsibility of deciding myself. I

do not suppose my health
is perfect, nor do I sup-
pose it is very likely it will
ever be. I am not aware
aware that I have any
special disease - I have
in this country as long as
it has been usual for oth
Missionaries from India
to remain, who have been
home for the general pur-
pose of recruiting health
making provision for chil-
dren &c. I am able to
labor, & should doubtless
derive considerable benefit
from the voyage back. Our
Mission is in great need of
laborers, & this necessity is
likely to increase. I should
much prefer to return with-
out delay unless in the
opinion of a Physician

competent to judge in
the case, I ought to remain
longer. Whether the advice
of such a person ought to
be asked or not, I do
not know. I should be gui-
ded in this matter by
you at the Nurseries. You
will believe there is a physi-
cian ~~there~~ in Boston whose opinion
is usually asked in doubtful
cases - I am quite
willing to see him, if
thought desirable, or I am
willing. So far as I am
concerned, to go without.
Please let me know your
thoughts. I have a pass on
the Rail Roads, by which
I can go to Fitchburg, by
changing cars one way -
If thought desirable for me
to visit Boston, I ought

as soon, & you will
please inform me, if you
wish me to come, on what
day I should see the Phy-
sician —

Yours very Affectionately

J. Herrick

Rev. J. Hurch 394
West Brattleboro
Sept. 3

Monday evg. Sept. 3/66

Rev. N. G. Clark D.D.
Sec'y of the A.B.C.F.M.

Dear Brother.
Yours of the
1st inst. is received. I can
not well go to Boston
tomorrow, as I should
need to, in order to
see Dr. J. Wednesday.
I will go S. A. on Friday.
I can then see him
on Saturday, & spend
the Sabbath with my
sister at Randolph,
& return Monday. You
will think my health
must be pretty poor, if
I tell you that, a week
ago yesterday morning, I

walked to a school-
house four miles off,
preached three times,
twice assisting the
S. School at noon, & conduc-
ed all the Sunday exer-
cises myself except one
prayer, without feeling
least inconvenience from
it. I should not have
attempted so much, proba-
bly, if I had been in a
large Church — Last Tues-
day morning I walked to the
old homestead in Dunn-
ville, at least seven
miles from here, coming
across the lots half
the way, & eating a large
quantity of Blackberries.
I returned the same day
walking half the dis-
tance & felt much re-

freshen by my trip.

If the Lord judge me worthy of further service in the Mission work, I shall rejoice to return as early as may be & be permitted to labor there as of old. Only I hope I may labor more prayerfully & with more faith. During my former residence in India, only two months less than 18 years, I was quite absent by disease scarcely at all, though my strength was considerably reduced before I left —

Excuse these fragments & believe me

Yours very Sincerely
J. Jessick.

Will call at the Missionary House

on my arrival in
Boston –

Rev. J. Hurch 395

West Brattleboro

Sept. 19. 1866.

Rev. N. G. Clark D.D. Sec.
Pres. of the A.B.C.F.M.

My dear Brother,

The suspense
used by yours of the 13th
ins., the last that I have
received, is somewhat try-
ing. As you expected to
write again Monday I write
to say that no letter has been
received, as it is possible
you may have written & your
letter failed to reach
me. If we are really to go
in Oct. we need every day
for preparations - And if we
are not to go for three months,
it is desirable that we know
it as convenient. But we
will endeavor to commit
our way unto the Lord &

test in Him - I know
you must be pretty oc-
cupied just now - Per-
haps some other one who
has more leisure, might
give the substance of
what you would say
hoping to see you
before many days
I am yours sincerely

J. Herrick

Rev. J. Hurck 396
W. Bollbond —
Sept. 29 —
Recd Oct 2
Ans'd " "
Brattleboro

Sept. 29. 1866.

Rev. N. G. Clark D.D.
Sec. of the A.B.C.F.M.

Dear Brother,

A delay in the time of our sailing will probably involve the necessity of my finding a home boarding place for my family. In the family where we ~~[illegible]~~ at present, we cannot have the accommodations we should need, especially for my family as it now is, in cold weather. If it is ~~[illegible]~~ certain, or nearly so, that we shall have an opportunity to go at the time you have mentioned — Dec. or Jan. next, both trouble & expense

would be saved, by sending a part of our baggage directly to Boston. It might be best too, to secure a lodging where our new homes door, those who are to give them homes are ready to receive them at the time. Our eldest, Mary, has perhaps already, arrangements have been completed before we know of the delay, & the term of the Seminary where she is being then about to commence. It would of course be less difficult to find a comfortable boarding place for a few days than all of my family. If you can, without much trouble learn any thing more definite as to the probability of our sailing at the time mentioned, I shall be much obliged if you will kindly do so

& let me know soon.
Should Miss Smith's travelling
expenses to & from Pittsfield
come out of the small sum al-
lowance her for outfit? or
what would be the same
thing, as the allowance is small,
paid by herself? I meant to
have spoken to Dr. A. on this
point when in Boston, but
I am not sure that I did.
Another question. Should
not the $222 allowed an
unmarried lady for out-
fit be paid in gold, or its
equivalent? The rule was
made when dollars meant
gold or silver dollars, &
a given number of dollars
then would go much fur-
ther ~~than~~ than the same number of
dollars now. It is certain
she cannot provide herself

with what she needs for
$222 in currency, though her
friends have given her some a
sistance - None of us would
be willing she should commence
her new life in debt. Having
no parents she was obliged
to ~~incur~~ incur a debt in getting
her education. This was contracted
by her last term of teaching
which closed two months
ago - If she is to have cold
or its equivalent, how many
dollars in currency may I
depend upon - I believe that
according to the present
value of gold, it would be
about $320 -

Please excuse the trouble I
give you, & believe me

Yours very truly

J. Hereick

Rev J Hersick 397

West Brattleboro

Oct. 3. 1866

Oct 6 Rec'd

Rev. A. G. Clark D.D.

Sec't. of the A.B.C.F.M.

Dear Brother,

Yours of yes-
terday reached me this
evening. The idea of
going earlier than Dec. or
Jan. is very pleasant. But,
as we suspended our
preparations, on hearing
two weeks ago that we
were not to go before Dec. or
Jan., it will be difficult
to take our children to their
homes & complete other preparations so as to sail on
the 24th inst. My wife
thinks she cannot do
it. But I think she can
do, rather than that a

great sacrifice should
be made by one family
to go, after the passage
has been engaged. Whether
this will have been done or
not, before this reaches you
I cannot tell. If not, we
should much prefer going
by the next Steamer. If the
passage is already engaged
for the vessel to go the
24th, could not a transfer
be made without loss,
that we may go by the
next Steamer of the
same line? The circum-
stances of this Smith
I know to be similar
to ours. Had not her
presentations been suspended
all, she would have been
ready, without special
difficulty, to go by the

vessel first proposed.
As it is, she will doubt-
less be ready, if it is con-
sidered very important,
though I know she would
like a little more time -
Her address is "Miss
Rosa A. Smith
Leyme
St. Ds.
I know she will be
glad to receive a letter
from you - ~~I think~~ Please
You will, let
us hear from you as early
as may be - It will be seen
that as we have two children
to go with us, & others to be
left, our circumstances in
respect to the time neces-
sary for preparations are
somewhat different from
those of Mr. Penfield's

Yours with respect &
affection

J. Herrick

Cobb. P.S. I wrote the above
under the impression that
there are two steamers a
month of the Cunard line
from Boston. If there is only
one I think he had better sail
24th inst. than wait four
weeks from that time. I shall
see Mrs. S. this morning, as she
is now ~~here~~ in this town. She
will go to Lyme on Saturday, & if you write her there
she will get the intelligence a
day sooner than if it had
to go through me. H.

398 Rev. J. Hinck

West Brattleboro

Oct. 5. 1866 and 6th

My dear Brother

Mr. Ren-

ield told me yesterday
that he believes that all
goods to go by the "Benning-
ton". Must be put on
board next week. If this
is so, it will be best for me
to go to Boston to make a
few purchases, so that the
articles may go by that
vessel. If we are to go
to England, it will be a
great thing for us to have
what baggage cannot
go with us, sent by the
Bennington. In this case
we may be able to send it
on from Marseilles ourselves,
with our other baggage.-
Will you kindly write

me a line, or ask the
Valets to do so. to-day
we shall say every - the
Smith, I fear, is to spend
the Sabbath here, & we can
communicate to her any
intelligence we may re-
ceive before that — He
design is to go to Leyp
on Monday or Tuesday -
In haste, ~~your~~,

J. Herrick

I will send the baggage
home here, not named for
the voyage, only wrote
Liverpool

399

West Brattleboro
Oct. 16. 1866.

My Dear Brother.

I leave here this afternoon to be gone 10 or 12 days. If for any reason you should wish to write me during this time, a letter would reach me at West Haven Ct. on the next Saturday or Sunday - or at Amenia Dutchess Co. N. Y. on Tuesday or Wednesday of next week. I expect to return here a week from next Saturday.

Yours very truly
J. Hemenway

West Brattleboro Vt.
Oct. 30. 1866.

Rev. R. Anderson D.D.

My Dear Brother.

Hitherto I have made no formal reply to your of Jan. 3. 1866. introducing Dr. Clark, then your Colleague, now your successor in the office of Secretary of the A. B. C. F. M.. Now that your official correspondence with the Missionaries of the Board has actually ceased, it seems proper that I say a few words upon this subject.

My correspondence with you commenced when I received my appointment as a Missionary, near the end of 1844. or the beginning of 1845. For more than twenty one years, therefore, I have been in constant correspondence with you, upon subjects pertaining both to the advancement of the

Redeemers Kingdom & my own use-
fulness & happiness - I would give
thanks to God that the relation we
have sustained to each other has been
continued for so long a time, & express
my gratitude to you for the interest
you have ever manifested in the
welfare of myself & family -
Once have I been permitted, during
this time, to meet you on Missionary
ground - to welcome you to my own
Missionary home - This was a privilege
never to be forgotten - The seasons then
enjoyed, were among the pleasantest
that can be enjoyed this side of Heav-
en -
In the expectation of embarking
again during the coming week
for my distant field of labor, I
rejoice to know that your interest
in the work to which I return

will continue unabated; & that so long as you live the children I have behind will have the advantage of your friendship & your prayers.

Praying that yourself & Mrs. Anderson may ever enjoy the smiles of our blessed Lord, & that all the Missionaries with whom you have been in correspondence may have grace to be "faithful unto death",

I am yours in the Gospel,

J. Herrick.

P.S. I expect to reach Boston on Friday next to be in readiness to embark the ensuing Wednesday.

Rev. J. Bennett.

W. Brattleboro, Oct 30, 1866

Rec. Nov. 1. 1866

Madura

Private.

400 Liverpool Nov. 17. 1866

Rev. N. G. Clark.

My Dear Brother

We came home this morning in just 10 days from the time of commencing, making no allowance for change of time. We are all well except Miss S. who suffered severely from sea-sickness almost the entire voyage. This was a severe trial to her & to our whole party. She began to feel a little better during the last two or three days, & I trust will soon be well. I hope most sincerely she may not suffer thus on our next voyage. The voyage was very pleasant, so far as the weather was concerned. No rain at all till the last three days, & nothing approaching rough weather till last evening, when it blew quite for two or three hours. We are unitedly in the opinion, that so far as our experience goes, Mission wives should come as we did, (if on this line) as second cabin passengers. The fare was good & abundant, & our cabin accommodations very comfortable. One thing should be borne in mind in selecting state rooms. Preference should be given to those whose berths are lengthwise of the vessel, as the motion in those going crosswise is more trying, especially to persons predisposed to sea sickness. The Room occupied at first by Miss S. was

berths across it, & the Dr. when I called him
to see her, pronounced this to be unfortunate -
at once had her removed to the other room, &
took that myself, with the little boy - I was
not made sick, but the room was less plea-
sant than if the berths were differently situ-
ated - I found a letter from Spencer Brothers
on our arrival this morning - They have engaged
lodgings for us, but have not found a
vessel yet - Shall probably go to London
day after tomorrow & I will write you a
few lines before long - With very kind love
from us all Yours fraternally

J. Herrick

Recd. Dec. 11.
Ans. Dec. 15.

Monday Nov. 19. We do not learn that
as bad a passage, owing to the illness of
Mrs. H. She took a severe cold on leaving
the steamer, & a cold is always rather
serious with her - She was unable to leave
her room or even her bed yesterday - She
much relieved to day, & I hope we may be
able to go on tomorrow - Miss S. is feeling
much better than when we landed, out
not quite as well as when we started, from
her suffering on our late voyage, & she will
of course detend the next - The Lord direct
our steps -

London Dec. 13. 1866

Rev. N. G. Clark D. D.
Sec. of the A. B. C. F. M.

My Dear Bro.

We have not yet left Eng. & I cannot tell with certainty when we shall. On coming into Mr. Spicer's office day before yesterday, his Clerk said they had been informed that the ship was to "Clear" next Saturday. Two or three hours after we met the Capt. of the ship, & he told us he had no expectation she would sail till after Christmas. I think it rather probable we shall have some time next week, unless the wind should be contrary - We shall be liable to a detention in the Channel for several days, I suppose, as this is considered an unfavorable season for leaving. This very ship was three weeks getting out of the Channel a year ago the present month - But we will hope for the

best, & pray daily for a safe and speedy passage. We are all now in pretty good health, though the dampness of the Climate has been unpleasable to some of us. There is not, & has not been, a particle of frost in the ground - It rains more or less almost every day, & is foggy much of the time - We are all spending considerable time almost every day in the study of Tamil. If we may only be spared the trial of sickness on our long voyage our new friends will have made a fine beginning in the language before our arrival in India -

I have learned the following facts respecting opportunities to go from here to Madras - The cost of a passage over land in a first Class cabin (& no other would be tolerable for a lady) is about double what we pay for a passage in the "Isabella". There is no regular line of steamers "round the Cape" to Madras

ras, though there is an occasional opportunity to go by such a vessel -

The Ships belonging to what is called "Green's line" go regularly in March, May, June, & September to Madras. In case you should wish to send Missionaries this way, the necessity of much delay would be avoided, by a little correspondence before hand, with Spicer Brothers or Mr. James B. Spicer who is engaged in the shipping business. He has done our business for us, & when I offered yesterday to pay him for his services, he refused compensation - In case of a Missionary coming this way, some expense would be avoided by ~~this~~ coming direct to London, instead of stopping at Liverpool. He could do this without difficulty, when he should reach Liverpool in the morning - The Charges at Russell's Hotel, 19 Houghton St, in Liverpool, are 2 shillings for breakfast, 2-6d for dinner & 1-6d for

tin - Single bed room at night, 1-6.
Double, do. 2-6 - Attendance 9d for
each person.
With kind regards from us all
I am yours very affectionately
J. Herrick

Dec. 20.

We received notice last
evening that our ship is
next Monday - Dec. 24 - & sincerely
hope there may be no further delay
We are all well -

Yours &c
J. H.

Boulogne, Dec. 30. 1866.

Rec'd Jan. 3, 1867

Mr. Hawes
Mr. Edmund
Mr. Hawes
Mr. Edmund
S. S. Mary Hawes

402

Ship Isabella
Eng. Channel
Monday Evg Dec. 31, 1866

Rev. S. G. Clark D.D.
Dear Brother
Our pilot
who may leave us tomor-
row morng, kindly offers
to take letters for us. I
will therefore send you a
few lines. We left Lon-
don as the expiration, a
week ago this P.M. We
have been coming on very
slowly, partly on account
the changes we have had
to pass, & partly on ac-
count of "head winds".
We have come to an-
chor every night be-
fore this. Now we are
on so far along that

we have more sea room,
& we are continuing on our
way. We are all in good
health & have a good pros-
pect of a pleasant voyage.
Some of us have been a
little sea-sick, but none
are so at present. Our
Cabins are very com-
fortable, & the Ship of-
ficers & servants are
pleasant men. I know
that many are praying
for us, & I trust that He
who hears Prayer, will
protect us from all
danger. We are all
hopeful & happy.
With the kindest re-
gards for all at the
Parsonage House.

I am yours affectionately
J. Herrick

Pasumalai May 29. 1867

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

My Dear Brother.

Want of time alone has prevented my writing you at an earlier date. You will have heard of our arrival in Madura on the 27th of April. Before leaving the ship we learned that a meeting of the Mission was to be holden at the Sanitarium on the 15th of May. We therefore hastened preparations for our journey to Madura, & left Madura Monday Morning May 6. & came by Rail Road to Erode, arriving there at 7 the same evening. From thence we came to Madura a distance of 125 Miles in Carts drawn by oxen. We reached Dindigal Thursday evening & Madura Saturday morning. The following Monday Mr. Penfield & I started again in an ox-cart for the place of the Mission

meeting to commence on Wednesday. We reached Periakulam Tuesday evening having walked the last eight miles. The next morning we went up the Mountain arriving at the Sanitarium just in season for the first session of the Meeting.
My old station Sirumangalam was assigned again to me, but from the present weakness of the Mission I was instructed also to take charge of the Seminary at this place, making this my place of residence. This seems a necessity, but it is a fearful necessity which commits such interests as are connected with this Seminary and the Sirumangalam Station all to the charge of a single Missionary. I earnestly pray that such necessity may not continue long.
Since my return from ~~the close~~ of the Meeting I have been very busy getting settled here. It is now vacation in the Seminary. The next term is to com-

menc the 15th of June. (You may not know that I had charge of the Seminary for three & a half years in the early part of my Missionary life, during the visit of Mr. & Mrs. Tracy to America. It is a remarkable fact that the four Native teachers in the Seminary now are the same that I left here thirteen years ago, & that three of these were employed in the same capacity when I took charge of the Seminary near the close of 1850.

You will wish for some particulars respecting our passage from London to Madras. You have already been informed of the time of our leaving London, & the reasons for our delay there. Our accommodations on the "Isabella" were good, & our supplies all that could be expected on any similar vessel for so long a voyage. The Commander, though not a pious man, made no objections to our holding religious services on

house whenever the weather would admit of it, & he & his officers were ever ready to do every thing in their power for our welfare. The steward too, & his assistant, were well fitted for their places. Our voyage was therefore on the whole very pleasant. We however experienced rougher weather than I ever encountered at sea before. When we were passing the Bay of Biscay the "wind blew a gale" most of the time for two or three days. All our "top sails" were "carried away" & several others. At one time we were doubtless in considerable danger. The ship was "hove to" under a close reefed top-sail & two "stay sails" The top sail & one stay sail were soon blown away, leaving but one little sail by which to steer the ship & keep her head towards the wind. Had this also failed, it would seem almost certain that the ship

must have got into a "trough of the sea" & been overwhelmed. The Lord mercifully kept our minds free from fear & deliverance out of danger. May we all have grace to keep the resolution which I am sure each one then formed, to be more entirely devoted to the service of God in time to come than ever before.

The "London," a large steamer bound to Australia with two or three hundred passengers on board, went down near the place where we encountered this gale, just a year before, & nearly all on board perished. One word respecting the route by which American Missionaries to India should reach their fields of labor. They should certainly if possible, sail direct from Boston to Madras, rather than go to England & thence in a sailing vessel to Madras. For such a vessel, Boston is in all respects nearer to Madras than London is. Ships of

All our ship's company were in tears when we left Boston

ten experience much difficulty in getting out of the English Channel, & the Bay of Biscay is proverbial for gales & storms, especially in the winter.

Will you please have some one make enquiries respecting some books which were purchased of the Sargent, 13 Cornhill, last Oct. for Miss Smith, to come in the "Bennington". Among the books was a set of Burns' notes on the New Testament & the Memoir of Henry Martyn. All the books, as I understood it, were sent to the store of "Blake & Alden" 59 Bratle Street, with the expectation that they might be packed in the drawers of a bureau purchased there for Miss S. A part of the books were found, thus packed, but the whole set of Burns' notes & one or two other books are missing.

With very kind regards to your associates & Mrs. C. Yours very truly

J. Hewitt.

Personalia, 1860

Rec'd July 23. 1861

Mr. Haddo.

Pasumalai Oct. 7, 1867

Rev. N. G. Clark D.D.
Sect. of the A. B. C. F. M.

Dear Brother.

The time has come when it is my duty, according to the rules of the Mission, to give you some account of the work committed to me. You have already been informed that at a Meeting of the Mission held just after our arrival, I was appointed to my former station, Tirumangalam; but was requested to take charge of the Seminary also, making this my place of residence. The members of the Seminary reassembled after a vacation of two months, on the 15th of June. They returned punctually, and their conduct during the term which closed Sept. 19, was highly satisfactory. The number in attendance through the term was 66, including four catechists temporarily studying here. Another catechist was here for a time, but

having suffered severely from small pox, with which he was attacked soon after he came, he was unable to go on with his class, & returned home as soon as he had regained his strength sufficiently. A child of his had the same disease, but it spread no further. The present term commenced two days since, & all but two of them are already here.

Ten or twelve young men & boys applied to be received to the church in August, but as my acquaintance with them was but slight, their case was deferred. Three of the four present teachers were here in the same capacity when I took charge of the Seminary on the departure of Mr. Tracy for America 17 years ago, and the other one when I left on his return 13 years ago last April. All are true men. There is some prospect that one of them may leave before long to become the pastor of a church. Frequent change of teachers should of course be avoid-

ed. But I think that one might leave occasionally for such an object with much benefit to the Mission. Their advantages for both intellectual and spiritual growth are far superior to those enjoyed by our native assistants generally.

The Tirumangalam station came under my care the first of July. Since then I have spent several Sabbaths at it & visited all the congregations of Christians belonging to the station once, & all but one or two twice. The congregation, the day school & Sabbath school at the station center, & another school in the immediate vicinity, which all seem as prosperous when I took charge of the ~~town~~ station, must all suffer in the absence of a Mission family. I earnestly hope that we may go & reside there at no distant day, & give our undivided labors to that station.

At Kálavanattam, a village 20 miles south of Tirumangalam, there has been a small congregation for

twelve years or more, I found the man of whose conversion Mr. Chandler gave an account not long since. I left him on going to America, with his head enclosed in an iron cage; in which condition I had been more than once permitted to speak to him of the blood of Christ as alone able to take away sin. I found him not only released from his cage of iron, but giving good evidence of having taken the easy yoke of Christ in its place.
There is another man in this village of comparatively high caste, who united with the Church at Mallankinam just before I left for America. For a considerable time after he became interested in the truth, he did not dare to come to me when I visited the village or go to the house of the catechist, except "by night". Now, a sister of his saw me when I arrived, and immediately sent to call him from his work in the fields. He came, and at <u>mid-day</u> conducted me to his own house

when, after he had assembled the members of his family, I read the Bible & prayed with them.

At Mallankinaru I found a small school for girls which was established soon after I left for America & has since been supported by the people themselves. There is an unhappy division in the church here, owing, as the pastor informed me, by "a strife" between the two deacons "which of them should be accounted the greatest". One of these men is quite superior to the other in intelligence, was the "head man" of his caste before he became a Christian, & has ever been a leading man in that neighborhood. The other is jealous of him as it appears, & has induced a few members both of the Church & congregation to believe that his influence is used to their disadvantage. He has been a man of great usefulness, but I fear he is now giving some occasion for complaint against him, & weakening his influence for good, by the business in which

much of his time is spent — the managing of law-suits for persons engaged in litigation. I am not without the hope that he may be ~~induced~~ led to see the evils resulting from this business & give it up.

The congregation at Mundundaippu about five miles east of Mallánkinaru, more than doubled its numbers in my absence. The members of this congregation propose to erect a permanent house of worship costing Rus. 300 or more, if half that sum may be furnished by the Mission. The church members in this village are connected with the church in Mallánkinaru, but will, I think, soon be set apart as a separate church.

A church member in another village, whose wife is also a member of the church, has recently rendered himself liable to discipline by giving his daughter in marriage to a heathen.

I have seen nothing in other congregations worthy of special notice now.

We have lately had in this region, an

illustration of a kind of progress among the heathen, quite contrary to our wishes. The privilege of having iron hooks thrust through the muscles of the back, of being suspended in the air by them & swung round & round in view of the multitude attracted by such scenes of barbarity has been restored to the people after having been denied them for many years. The ceremony was performed in July, in a village 12 miles from Tirunangalam, for the first time since it was forbidden by the magistrate about 18 years ago.

There is an unpleasant matter connected with the Tirunangalam station, concerning which I do not know whether Mr. Chandler has written you or not. Three men, all members of the church, & two of them formerly employed as catechists, became disaffected & applied to the Lutheran Missionary at Sichinopoly to be received by him. (That Missionary came fit to entertain the question of receiving them and wrote both to Mr. C. & myself.) The

reason given was a dissatisfaction with the doctrines & practices of one Mission in regard, especially to the Lord's Supper. That Missionary saw fit to entertain the question of receiving them, & wrote both to Mr. C. & myself showing a strong inclination to gratify these conscientious scruples. He has been informed of the true state of the case, & ought to know, that scruples about doctrines have nothing to do with it. He has not yet received them formally, & I do not know what his decision will be. His residence is 95 miles from Licumangalam, while one of these men lives but a few miles, & the other less than three miles, from the Mission house in S. Should they be received into that Mission, we shall be subjected to great annoyance in consequence; but right must triumph in the end. The possibility that one Missionary in such a country as this, claiming to be evangelical, will willingly hinder the work of another, is humiliating in the extreme.

Yours with respect & affection

J. Herrick

Pasumalie, Oct. 7. 1869.

Rec'd, Dec. 17.

Ans. Jan. 25. 1870.

Pasumalai, Jan. 1, 1868

Rev. Dr. Chark.

My Dear Brother

You will excuse a hasty letter, for I have time for such a letter only. A few days ago the Lutheran Missionary stationed at Kachindoly, went to Sirumangalam & another village near there, & baptized four children belonging to the families of the disfranchised persons mentioned in my last letter. The fathers of these children, & in one case the mother also, are members of the American Mission Church at Sirumangalam, having neither been dismissed, nor asked for a dismission from that church. Two of the three men have repeatedly mentioned to me as the reason for hesitating to relinquish the idea of joining the Lutherans, the fact that they had given their word to the Missionary mentioned above before my return, I speak of this as proof that they were not led by conscientious scruples about doctrines, as he pretends

to apply to him. Since you will probably receive a communication from the Mission on this subject before long, I need say no more now. I have just seen the copy of a letter from you to the Mission in which you speak of fees for Medical attendance. I think you are right. Nothing is more common than for Natives, though poor, to pay sums, by no means small, to their own Doctors, for medicine which is quite as likely to injure as to benefit them. I believe that so far as the Natives are able to appreciate the value of what we give them, whether it is medicine, books or instruction, & have the ability to pay for it, ~~they~~ should be required to do so, at least in part.

In the same letter you allude to the salary of Miss Smith. The sum asked for her bears the same proportion to the ~~sum~~ salary of a married Missionary & wife, that the salary of Miss Ashley did. Miss A. certainly needed all the received. If, therefore, the present salary of a Married Missionary is

not too much, it is reasonable to suppose that Miss S. will need the sum asked for. You may be sure she will not wish for more than is necessary. Yet, if the principle adopted in case of Miss A. was correct, Miss Smith is entitled to Rus. 1000, while the salary of other members of the Mission remains as now.

According to the Herald for Nov. the Committee on the Tamil Missions at the late meeting of the Board, made a great mistake in regard to the population of the Madura District. Instead of being less than 600,000 as then stated, it is at least three times that number, or 1,800,000.

By request of the Pastor at Mallankinaru I spent the last Saturday & Sunday there. I think that progress was made towards the removal of difficulties, if they were not wholly done away. Two adults were received to the church on the Sabbath, five chil-

been baptized & the Lord's Supper administered. Previous to the communion, the members of the church gave their renewed assent to the church covenant.

I have spent a part of the day to day, with my family at Liemuangalam, with the hope not only of gratifying the Christians at the station Center, but of doing them good.

Buildings getting out of repair & the garden overgrown with weeds but too true an index of the moral influence ~~[illegible]~~ resulting from the absence of a Mission family.

We are again threatened with great scarcity of food. Not half the usual quantity of rain has fallen since the first of Oct. Much of the grain in this district is already lost, & if rain does not come very soon, a thing uncommon at this time of year, there will be a general failure of the rice crop. We are becoming anxious about Bro. Taylor & his company.

Yours very affectionately
J. Herrick

Jan 2. Bro Taylor & co. arrived in Madras all well.

Pasumalie, Jan. 1. 1868.
Rec'd Feb. 18.
Ans. Mar. 11.

Pasumalai, March 25, 1868.

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother

A "Stated letter" is due from me the present month. Since my last two members of the Catechists class have returned to their work. With these exceptions the number in attendance here is unchanged.

At our last Communion Season, three students were received to the Church & two are to be admitted next Sabbath. One of the teachers who had been employed in this capacity for 19 years, was ordained pastor of a Church recently organized in the west part of Madura City, on the first of the present month. He has been very useful here, & it is the hope of us all that he may be more useful in his new field of labor. He speaks of a visit made with me to some of the congregations in the Tirumangalam district during a short vacation last Sept., as having had a great influence upon

his feelings in regard to the pastoral work. And it should here be mentioned as creditable to him, that he expresses a preference for a place than visited, remote from the city, rather than the one he now occupies

An important step was taken at the meeting of the Mission in Jan. relative to the Seminary & other schools in the Mission in which food & clothing are provided. From the commencement of the next term, the students here studying English, are to pay 8 annas each a month, & those studying Tamil only, half that sum. This may reduce the number somewhat at first, but I do not anticipate a great reduction. I believe the change will be cheerfully met by the parents of most. When I spoke with a Catechist under my superintendence a few days since, who has two sons in the Seminary & whose salary is not high, he said he would cheerfully pay the sum required. Work is now done by the students, which according to the rate of payment heretofore received

by a person employed for ~~that purpose~~ doing the same, will pay the fees of six.

Should the present number all return after the vacation commencing next week, 20 rupees a month will be saved to the Mission, besides the greater good to be derived by the students & their parents from doing thus much for themselves.

The Day School here under the direct superintendence of Mrs. H. & a Com. composed of two of the Seminary teachers, is supported by the "Seminary Evangelical Society". It has 20 pupils who are making good progress.

Other duties have prevented me from doing much more than to exercise a general superintendence over the Seminary & when at home, take my turn with the teachers in the exercises of the Sabbath.

In Feb I spent about two weeks with Mr. Chandler & from 12 to 15 native assistants in labors among the heathen. About 100 villages were visited & several of these two or three times.

We generally obtained good audiences

in regard to Members, and were listened to with respectful attention. In one place in particular, a decided impression was apparent. The evening previous to our removal to another encampment, according to an arrangement already made, we went in two companies to two villages which had been visited two or three times before. In one of these villages, after the singing of a hymn in Sil Meter, a Catechist gave an account of Christ's sufferings & made a short address upon the same subject. A Native Pastor, at the suggestion of the Missionary, then exhorted the people to believe on Christ who thus suffered for them. After this a man converted to Christianity after seven years of severe austerities, & who accompanied us at his own charges, spoke of the impossibility of sin being expiated in any other way than by believing Christ. Another hymn was then sung. The Missionary next made a short address, which was followed by singing. At the close of this the audi-

ence, composed of more than 150 was so quiet that a catechist asked the Missionary if it would not be proper to close with prayer. He replied "tell them what you are going to do & offer prayer". This was done, & during the prayer not a loud word was uttered by any one. A few words were after this spoken to individuals, & the Missionary & his company returned to the tent refreshed & encouraged. As this village was within the limits of the Tirunavaloor station, I requested a catechist with us from that station to visit that region again as soon as convenient after he broke up. He has been there since & says that in two villages the people express a desire for a Christian school & a willingness to meet part of the expense themselves.

In the month of Dec. I made two short tours in the Tirumangalam field, visiting most of the congregations there. In one village I was gratified to find among those who assembled for worship

a man & his wife who were received to the Church 8 or 10 years ago but who became irregular a little before my visit to America, & have been wandering ever since. They professed sorrow for their past conduct & a determination to amend. A few days later they made confession before a much larger number of Church members assembled at Limangalam, & a week ago last Sabbath, other having given a good report of their conduct since that time, they were restored to the fellowship of the Church & partook of the Lords Supper.

I spent the last Sabbath of the past year at Mallankinnam at the request of the Native pastor. I arrived Saturday morning, & not long after receiving a call from our people, which on account of the particular season of the year, was attended with more than usual ceremony. A prayer was offered, a hymn was sung & speeches were made.

followed by the presentation of a fowl, a little rice a few plantains & raisins & some sugar. I returned the raisins & sugar to be distributed among the School children, but afterwards saw the men dividing the raisins among themselves. These people get very few luxuries.

At the Prayer Meeting in the evening most of the Male Members of the church expressed a determination to begin their Christian life anew. A little after sunrise Sabbath morning, from 15 to 20 women came together for the purpose of reciting their Scripture lessons &c. After we had sung, one of the women asked permission to lead in prayer, I was a little surprised but gave permission. She then offered a very appropriate prayer, praying not only for the Christians there & in other places of the district, but for the American Board & for the overthrow of the great temple in Madura. In the afternoon two adults were admitted to the Church five children were baptized & the Lord's Supper was

administered. Before communion all the Members of the Church arose & gave their assent anew to the Covenant of the Church.

On my way back Monday morning, I called in a village near the road to see a man whom I knew well before going to America, & who some time before that had forsaken idolatry & left off his heathen marks. Having forgotten his name, I said to some men near the village "Where is the man of the Shenacasta who doesn't ~~[illegible]~~ wear a shoe"? One of them started at once & conducted me to his house. He happened to be out, but his wife sent to call him & she & her mother seemed as glad to see me as if they had been Christians. He soon came in & my interview with him, though short was very pleasant. I hope he may yet be brought into the fold, but being a trader his occupation will be a hindrance unless others in his village cast in their lot with him.

On the morning of the 11th inst., I left

home for a tour in the Limmangalam
1 field, & was absent eleven days. The special
object of this tour was to visit the Christian congregations. I had been unable to
visit them before since December. I had a
pleasant tour, visiting all but one or
two of the congregations. I saw a widow
woman who, as her son assures me, is a-
ble to sing at least half the hymns
in a Collection of 280. This is remarkable
from the fact that each hymn has perfectly
its own peculiar tune, & that the wo-
man is unable to read. I do not sup-
pose however that an adept in Sacred
Music would admit that she sings every
hymn correctly though she sings to her own
edification. Her memory is assisted by
looking at the words of a hymn though
she cannot read them.
I administered the Lords Supper in
1 one village & received an aged man to
the Church & baptised two little children.
In one of the most prosperous congre-
gations of that station, though not one of
the largest, & where there is a good school

the widow of a deceased Catechist acts the part of both teacher & Catechist. At the end of last Month the people of this Congregation sent me four annas to pay for school books & the same sum towards the support of the woman first mentioned. The latter is to be a regular Monthly subscription. This is the first instance with the exception of Mullankuiam where there is a Native Pastor, in which the people of this station have paid any thing regularly for the support of their religious teachers. The sum is small at present, but I trust it will be increased.

An arrangement was made at the meeting of the Mission in January, by which each Missionary having Congregations under his Care, became responsible for the payment of a certain part of the money appropriated to the support of Village Catechists, by the people themselves. Before starting on this tour, I decided what I supposed would be a proper proportion of the sum

to be collected by me, for each congregation to pay - I wrote down the names of the different congregations & opposite each name the sum necessary to be paid monthly to make up the whole amount. In one or two of the first places visited, after reading a few verses from the Bible upon the subject of giving, & speaking to the Christians of their ability & duty to contribute to the support of men laboring for their benefit, I asked if they would give the sum I had fixed upon. They said they would give it cheerfully - the thought then occurred to me that if, as I proceeded I should find the people, taking both able & willing to give more than the sum I had thought of, it would be all the better for them & for the Mission to let them give it. So after that, instead of mentioning a definite sum I asked each one how much he would pay monthly for this object. I purposely avoided urging them to give, & refrained from language that might lead them to promise from mere impulse. I assured them in

the words of Paul that "God loveth a cheerful giver" & cautioned them against giving "grudgingly or of necessity." I also advised them not to make promises which they would not probably be both able & willing to fulfill. The result of all was a promise in almost every place for much more than the sum I had in mind when I started.

I arrived just after sun-rise one morning in a place where there are a few Christians but neither Church nor School-house. I sat down with a few people in the shade of one of their mud huts, read from the Bible & presented to them this subject. I then turned to a woman sitting near who gets her living from day to day by working in the fields, & asked how much she would give? She replied "one anna", & others followed until 10 or 12 annas were pledged when I had thought of being satisfied with half two.

The people of Mallankirinare were not included in this arrangement because they have a native Pastor towards whose support as well as that of their

School teacher. they were already contributing. But as their contributions are supposed to be much below their ability, I thought it best & so did their Pastor, that the subject should be brought before them. I arrived just at night & at the close of the evening meeting requested that all who now assist in the support of their Pastor & others willing to do so, should attend a Meeting to be held at 10 A.M. next day. A goodly number presented themselves. After appropriate devotional exercises, the pastor read the names of those who had contributed the past year, with the amount given by each. A few remarks followed & they were asked to state the sum they would give the present year. I was agreeably surprised to hear them call out as their subscription for the year, 3 rupees 5 Rupees 7 Rupees 10 Rupees &c. Two or three who gave less than 3 Rupees last year promised 10 this, & one who gave less than an anna, promised five Rupees.

I received a request for a Catechist from

a few people in one village accompanied by a promise to build a school house & furnish a house for the Catechist to live in & give two annas a month in money.

Altogether the impression made upon my mind during this tour was very encouraging. I do not expect that all will keep their promises fully, but I trust that most will. I believe that they will not only give, but give cheerfully, & that God will bless them in giving. I shall certainly fulfill a promise made to them, viz. that I will not hereafter fail to give them an opportunity to contribute to the support of those who instruct them & their children. Though the chief object of this tour was to visit Christian congregations, I had more opportunities to speak to the heathen than I had either time or strength to improve. In two villages the same P.M., I was asked by people who happened to be assembled, if I was not going to stop & speak to them, it was becoming late, & as I had some dis-

tance to go. I was thinking to pass without stopping. But of course I could not disregard their invitation. I spoke briefly in each place & was listened to attentively. I noticed that in one case, a man left his business in his little bazaar, & came out to hear what I had to say.

The same evening, when about a mile & a half from the village where I was to pass the night, I came up to a young man sitting by the roadside, who said that he heard from the Catechist the day before that I was expected that evening, & having been out to a village in that direction, he thought he would wait for me. He accompanied me the rest of the way, & his conversation indicated not only friendliness, but sincere interest in the truth. He was formerly a pupil, for a time, in a school supported by the Mission in his village.

One afternoon, as the heathen came in considerable numbers into the place where I was stopping, I told the Catechist

to take the New Testament & read to them. My attention was soon attracted by an intelligent looking woman of comparatively high Caste, who stood with a spindle in one hand & a reel in the other, winding off yarn from the spindle. When the Catechist began to read she began to answer his questions & to make remarks upon what he was reading. And then she stood, taking one spindle of yarn after another from the folds of her garment & winding them upon the reel, and at the same time keeping up conversation with the Catechist, until he had read from the beginning of the 6th nearly to the end of the 9th Chap. of Matthew. I could not understand her remarks, because she & the Catechist spoke in their native language the Telugu. But it was plain from the expression of her countenance as well as the length of time she stood listening, that she was not an indifferent hearer.

The following tragical event, ~~as it stands~~ which occurred

in a village near one which I visited, a few days before I was there, affords a striking illustration of heathenism in one of its features. A husband returned after a few months absence, & found or imagined he did, evidence of his wife's unfaithfulness to him in his absence. Soon after this, the wife took the three little boys of herself & husband to a well in the night, & cast them with herself into it. When discovered in the morning, the children were all dead, while the shallowness of the water prevented the intended suicide of the Mother.

"The dark places of the earth are full of the habitations of cruelty."

Yours in the gospel
J. Herrick

Parrmoke. March 25 65

Recd May 27.

Ans d June 13.

Pasumalai, Madura, March 23 1868

Rev. N. G. Clark D.D.
Sec't. of the A.B.C.F.M.

Dear Brother

On returning Night before last from a tour of eleven days in the Liimangalam field, I found yours of Jan. 28, for which please accept thanks.

All the students here, are boarders. Consequently all are sent to their homes in vacation, to save expense. It is usual for the Principal of the Seminary to spend the long vacation of two Months, occurring always in the hottest part of the year, upon the Hills. The students are instructed to do what they can for Christ in their native villages, during their vacations.

At our last Meeting, a small district adjacent to this place, embracing several villages, was set off, as a district field, for the cultivation of which the Missionary sending, with the teachers & Students of the Seminary, is expected

to be responsible. This opens the way for joining "practical labors" with study according to your suggestion.

There are no men or boys kept here "whose influence is supposed to be against the truth". All are christians nominally, & if the influence of any was known to be bad, such persons would be sent away.

Quite a number are younger than is desirable, but I trust there will soon be an improvement in this respect through the influence of station schools recently established.

You will have heard more about the Lutherans before this reaches you. I do not know the exact number of those missionaries in the Madras Presidency. Not one of them can properly be said to be in our neighborhood. The nearest is at Trichinopoly, 83 miles from Madura & 95 from Tirumangalam. If we are worthy of being supported here as missionaries, there is surely no good reason why we should consider it his duty

to come so far to attend to the spiritual wants of people directly around us — members of our own churches & congregations.

The discussions of which Mr. Tracy informed you, were arrested by the unexpected & long absence of the man who was chiefly instrumental in bringing them about. He has recently returned, but I cannot tell whether the discussions will be resumed or not.

As the matter of self-support is justly attracting much attention at the present time, I take the liberty to send you some extracts from a discourse delivered by me before the Mission in May 1860, being on the same subject. So far as you notice erroneous thoughts, please point them out to me. I expect to send you something more practical on the subject, written some day, in what is called a "stated letter", which must be read & approved by some of the other brethren before being sent to you.

"That our native converts have not yet taken as high a stand as is desirable

in efforts to help themselves, is clear to all. That they have not fully met the requirements of duty, all will admit. An advance is needed. What can we do to promote it, & thus hasten the time when native Christians shall be able to dispense with foreign aid?

I remark first, that there is call for much caution in respect to our own example. The example of missionaries & their families may have a great influence not only in regard to the disposition of the people to embrace Christianity & their general conduct, but in regard to their disposition to give money, or in other ways to make sacrifices to promote the spiritual good of themselves & others. An example of active self-denying benevolence, is often more effectual in moving others, than argument or exhortation. In deed it is difficult for people like those around us, to understand the nature of true benevolence unless they see it exemplified. But here a great difficulty

meets us. The circumstances of those in whose behalf we are called to labor, are so diverse from ours, that it is exceedingly difficult for us to set an example, which will be to them, an example of self-denying benevolence. Our necessities are widely different from theirs. Things essential to our health & comfort, they never ~~can~~ have, even as luxuries, & have not the means to procure them. The modes in which we are called chiefly to exercise the grace of self-denial, are of such a nature that they cannot fully appreciate or understand them.

But though difficult, the subject is important, & because difficult there is the greater need of caution. While we cannot conform to them in respect to dwelling-houses, furniture, food, clothing, modes of travel &c, we should see to it that the difference between them & us in these respects is not greater than necessary. We should strictly avoid the expen-

diture of money for our show. Every thing pertaining to us should be as plain & simple as will consist with health & comfort. So far as capable of judging, they should be able to see that we conscienciously avoid vain expense. We should endeavor to show them that we look upon the money acknowledged to be our own even, as a talent for the improvement of which we expect to give account to God. And while they see that we do not spend it in vain, or for our personal gratification, they should see that we are not covetous, but ready to contribute according to our ability for the furtherance of the Gospel. They should especially see by our earnestness, our prayerfulness & our love, that the great desire of our hearts is their own salvation & the glory of God.

In the expenditure of money committed to us for missionary purposes, we should be cautious lest we give to the people the

impression that our resources are so abundant that there is no need of contributions from them. The Natives generally suppose that White people are possessed of great wealth. The tendency of this is to prevent effort to help themselves in matters respecting wh. White men are so disposed to give them aid. It also inclines those void of Christian principle to seek as much pecuniary advantage as possible from their intercourse with White people. There is no doubt that native Christians, sometimes partake of this feeling, all expenditures therefore of money entrusted to them, should be carefully watched, both to prevent loss & the impression that on account of abundance special care is not needed. Nothing could tend more than such a feeling to prevent contributions & retard the progress of churches towards self-support. They should be made to understand that the funds of Missions & Missionary Societies, are obtained with difficulty, & in comparison with the demand, are limited in amount. They should be led to regard

such money as a sacred trust — to be appropriated strictly to the spread of the Gospel, & consequently to be expended in the assistance of Christians so far only as they are unable to procure for themselves the means of grace & the elements of a Christian ~~[illegible]~~ education.

Christians generally need instruction. They understand their duty in relation to benevolence very imperfectly. We have perhaps been too ready to excuse them on the ground of poverty. Assuming their inability to contribute, we have failed it may be, not only to ask them to do this, but to instruct them in regard to the duty of Christians to give.

Our helpers need instruction. They need this both that they may be the better qualified to teach others, & understand their own duty better. A clear understanding of duty & a willingness to do their duty, would in many instances I doubt not, modify their expectations in regard to pay. They would more generally than now, look upon this not as compensa-

tion for services, & therefore to be as high as their services would command in another calling. The salary would be regarded rather as an allowance made, irrespective of their qualifications for other labors, for the support of themselves & families, while they give themselves freely to the work of the Lord. If our Native Pastors & Catechists are true Christians (& if not they are unfit for their work) they ought surely to feel as much responsibility in ~~the~~ regard to the Spiritual Good of their own relatives & ~~fellow~~ Countrymen as Christians in a foreign land. If therefore Christians of another Country are willing to support them & their families, while they labor for this, they should give themselves joyfully to the work. They should despise the idea of letting the amount of money to be received over & above a support, determine the question whether or not they are to engage in such labors. If it is the duty of a Young Man at home, after incurring great expense of time & money in his education, to give

himself to the work of the ministry, expecting to receive little if anything more than a support, is it not equally the duty of Christian men in heathen countries, qualified for a similar work & needed in it, to pursue the same course? Why is it not really as inconsistent for a Catechist whose services are needed in this capacity, or for a native pastor to give preference to secular labor on account of increased pay, as for a Clergyman in a Christian Country to do this? Or for a native educated at Mission expense to choose secular labor from pecuniary considerations, as for a young man in America, educated ~~at Mission expense~~ by the Church, to turn his back upon the ministry, because other employment more lucrative came within his reach? "Suppose this were a Christian Country, & that the people were able & willing to give their spiritual teachers a comfortable support, but could do nothing more, would it be the duty of Christians

of another country to contribute money for furnishing a higher salary? If not, is it reasonable to suppose that foreigners now, are under obligation to do more than to become a support to Pastors & other servants of Christ here, engaged in labors for ~~building up~~ extending his Kingdom?

I would have no sudden or radical changes made, but I would have the duty of denying ~~himself~~ self for the sake of Christ, constantly urged upon our helpers - I should rejoice to see them gladly give themselves to the work of Pastors & Catechists, expecting to receive a support only, though they might obtain ten fold more in another calling. I should rejoice still more to see them willing to follow the example of Paul, dividing their time between labors to meet the bodily wants of themselves & families, & labors to meet the spiritual wants of others. The nearer they come to this standard, the happier & the more useful they will be. Labors performed from such motives will promote their own spirituality & be followed with the

blessing of God. They will be more respected by the heathen & consequently exert a greater influence over them. Christians will respect them more, sympathize with them more, & be more ready to contribute to their support.

I remark again, that there is a call for higher demands both upon ~~those~~ people requesting Christian instruction ~~[illegible]~~ & upon those already connected with us as Christians. The reception of such persons according to our forms & present custom, generally involves more or less expense. Land must be procured & a building erected as a place for holding meetings or keeping a school. Generally, a Catechist or School-Master must be furnished & sometimes both. It is desirable, from the outset, to avoid giving the impression that people may embrace Christianity, have teachers provided for the instruction of themselves & children, & enjoy other advantages which Christianity brings with it, without costing them any thing. This is desirable, both to prevent future dis-

a sentiment respecting them, & promote their usefulness as Christians - though the offers of the Gospel are free - though all are invited to partake of the water of life "without Money & without price", yet when persons embracing the Gospel are brought into such a connection with a Mission as render the expenditure of Money in their behalf necessary, I believe they should be required from the beginning, if able, to meet at least a part of the expense - This will test their sincerity, & enable them to count the cost - If their professed desire for instruction is only a pretext, mere for the purpose of gaining secular aid, it is well to know it. If they are influenced by the laudable desire of having their children educated, it is but reasonable, that if able, they help defray the expense - If sincerely desirous to secure instruction themselves, as to the doctrines of Christianity, they will surely appreciate it ~~better~~ more, & improve it better, if they make some sacrifice to obtain it. I am aware that by

this cause, the apparent progress of Christianity might for a time be somewhat retarded, but I believe its real progress would be accelerated.

There is call for higher demands upon those already connected with us.

Persons enjoying the labors of pastors ~~&c~~ Catechists or teachers, & for whose benefit churches & school-houses are built & kept in repair, should be required, if able to assist in meeting the expenses incurred in their behalf.

If this language seems to savor of compulsion, it may be said that though we cannot compel persons to help support the Gospel, we can require them to give as a condition upon which to receive. We can require a willingness to give as evidence of sincerity.

Simple justice requires that our native Christians assist in meeting the expense bestowed upon them. Some of them have the ability to contribute money, & that in sums by no means insignificant. This becomes apparent when it is necessa

ry in their view to engage in a law-suit, & at the time of marriages. We see evidence of it too in other matters pertaining to their worldly interests, and I am happy to add that decent appeals in behalf of the Am. Board, have in some instances revealed the same thing. Most of them can give at least "two mites which make a farthing", & that not unfrequently, especially by dispensing with articles that do them no good. Those unable to give money, can give labor, & that in the erection & repair of buildings is equally valuable. The heathen whose children are taught in their own schools, pay for their instruction. They also contribute to the support of their religion & the performance of its rites. Some of our own people as heathen, contributed both to the support of heathenism, and of schools in which their children were taught. Why as Christians, should they be excused from contributing to the support of their new religion, & the education of their children? How in justice can

the whole of these burdens be laid upon Christians in a distant land. Again, they should be required to give, because their own present good as well as their future welfare & usefulness, will be thereby promoted.

Giving, will foster in them the feeling of self-respect & tend to make them public spirited. The effect of receiving unnecessary aid, is injurious. Its influence is to prevent a spirit of self-reliance - to prevent one from becoming a benefactor, & make him a dependent. We do an injury to a child by solving a question for him which he has the power to solve for himself. Helps to whom so an granting should be so given as not to prevent, but encourage effort.

There is a characteristic common among the Hindoos, which should be counteracted or prevented as far as possible among converts to Christianity. I mean a disposition to give nothing for the benefit of others, or themselves even, if they can avoid it. "To beg I am ashamed" meets with no response in the bosoms of such.

such a spirit whenever existing is degrading & an utter hindrance to all progress. We should strive earnestly to prevent it among our people, or to remove it if it already exists. "Avoiding all rashness, we should lay upon them such burdens as they are able to bear, & require them to bear them. The infant always borne in the arms of its nurse, will always be an infant in strength. In order that its powers may be developed, they must have exercise.

Accustom our people to exert themselves for their own good instead of depending so much upon others, & they will become more industrious, more economical & more ~~provident~~ enterprising. Let them contribute to the building & repair of their Churches or the support of their Pastors & Catechists, & they will be the more likely to attend Meetings regularly. Let them pay something for the education of their Children, & they will be the more anxious to secure their regular attendance at School. Let them exert them-

selves to relieve others of the expense incurred in their behalf, & they will experience the fulfillment of precious promises & soon feel that it is indeed "more blessed to give than to receive".

Again they should be required to make efforts for the support & extent of the Gospel, because it is their duty as Christians to do this. The command "Go teach all nations" "preach the Gospel to every creature" was no more binding upon the disciples to whom it was directly given, than upon those converted by their labors. It was equally binding upon persons made Christians through the instrumentality of Paul, as upon him. It is as much the duty of people converted by the labors of modern Missionaries, to do what they can for the support & spread of the Gospel, as it is the duty of Missionaries themselves, & those by whom they are supported.

I am happy to say that some progress has been made since

the distance from which these extracts were taken, was delivered, especially in the matter of erecting & repairing buildings - the severe famine experienced here while I was away, no doubt interfered seriously with self-support - I fully expect to see much greater progress in the immediate future than ever before - During the last two weeks I brought this subject distinctly before all but one or two of the congregations in the Tiinnongalom field, & received such a response in the way of promises, as greatly encouraged me - I expect to give some particulars soon -

Yours with respect & love -

J. Hewish -

Mrs. H. unites with me in very kind requests to yourself & Mrs. C.

Bannerlin - March 25/68
Rec'd May 6/68
June 13/68

Pasumalai Madura,
June 2. 1868

Rev. N. G. Clark D.D.

My dear Brother,

A copy of your letter to the Mission, dated March 24. 1868, was sent to me a few days ago. I feel called upon as the writer of the letter to which yours is a reply, to say a few words respecting it. Of course I write simply upon my own responsibility.

It seems from your letter just received, that we must have misunderstood the former one. We thought that you & the Prudential Committee, who, as you informed us, heard and approved of that letter, not fully comprehending the state of things here, expected us to accomplish what we saw was impossible. Our design was simply to make known the circumstances & condition of the people, both heathen & Christian, as clearly as we could, that you might be the better

able to judge what could be expected in the way of progress among them.

If our letter indicated any want of respect towards yourself or the Committee, I am very sorry, for I am sensible of no such want, and intended, as the writer of the letter, to give no ground for such appearance.

You will allow me to assure you that "prejudice against you personally or the Prudential Committee" had nothing to do in the interpretation of your letter.

The intercourse I was permitted to have with you was most pleasant, and I came away with no other feeling towards you than respect & love. I might make the same remarks respecting any member of the Prudential Committee ~~without~~ whom I have had any acquaintance.

You will permit me to make another remark. I hope you will not write us any less frequently, or fully, on account

of our response to yours of June 25, 1867 -
That letter has done us great good.
It brought the subject of self-support
more definitely before us, & led us to
bring it more definitely before our
native helpers and ~~the people~~ other
Christians, than ever before. And I am
sure the result will be an onward
movement, for which our letter ad-
mitted there was a call.
Some of your suggestions in regard to
itinerary too, were very valuable.
Bro. Chandler & I, in touring together
in Feb., acted upon them, to a
certain extent, and whenever per-
mitted to engage in similar labors
again, my aim will be to carry them
out still more fully.
Mrs. H. & our little boys are both in very
good health. The former has much better
health since our return than she gen-
erally had while here before. My own
health is tolerably good, but the labor &
care connected with two stations, are
rather burdensome. We have not visited

the Sanitarium this year, as is the usual custom, except that I went there to attend Mission Meeting last month, & remained a week after the meeting closed -

Miss Smith took a severe cold in Jan., followed by a cough which has caused us some anxiety. She has been at the Sanitarium, with others during the Hot season, & is much improved though, as it seems, not entirely recovered yet - She is full of hope, & expects to assume full charge of the Female Boarding School on the opening of the term the 13th of the present month -

With very kind regards to yourself & Mrs. Clark, in which Mrs. H. joins

I am yours with respect & affection

J. Hewish

Savannah June 2, 1866
Rec'd Aug. 4

Pasumalai July 20. 1868

Rev. N. G. Clark D.D.
Sect. of the A. B. C. F. M.

Dear Brother

Your letter of May 1st with a copy of the one addressed to the Leipzig Ev. Lutheran Missionary Society has been received. By request of the Right Rev. J. Hardeland, now in this country, Director of that Society, I had an interview with him on Thursday of last week in Madura. Rev. Messrs. ~~Rev. Messrs~~ Handmann & Cordes were also present. Your letter had been forwarded by the Director. Mr. Handmann denied that pecuniary assistance had been given as intimated by you. & the Director said decidedly that such practices are contrary to the rules of their society. That sentence in our letter "We have reason to believe that in some instances pecuniary aid has been given &c, was founded on the decided belief which I have heard Bro. Washburn express that such aid had been given. I did not see Bro. W. between the time of writing & sending the letter, but he saw the

letter & suggested no change. It was my aim as it always should be in such cases, strictly to avoid every thing that could have the appearance of misrepresentation.

They refuse to adopt the regulations adopted by the Missionaries at Ningpo, except the last clause of the last sentence "to do unto others as we would have others do unto us". They will cheerfully adopt this, they say, but they know that we will not do to them as they do to us.

They cannot be governed, they say, by the principles set forth in the affirmations adopted by the A.B.C.F.M. in 1866.

They scorn the idea of being restrained by territorial limits.

"They are bound by conscience" they say "to receive all who apply to them for conscience sake". And it would seem they "are bound" to believe all who say they apply from this cause. Proof that an applicant was guilty of "public sin", would lead them to reject him. Proof of disaffection would not though they would reject him if they knew with certainty this was the only cause for his application. But they said more than once, "we cannot

judge a man's conscience &c.
They believe that we do not preach "the full truth of the gospel". "The water of baptism is essential to salvation".
They compare our conduct in receiving Roman Catholics contrary to the wishes of the priests, to theirs in receiving persons from us, though they admit that we are nearer the truth than the Roman Catholics. They say too that there is this difference between their conduct & ours. They never go to our people till requested &c.
They could not receive the Lord's Supper at the hands of one of us, neither could they administer it to us. In this sense they would treat all ministers of the "Reformed Churches" alike.
The same afternoon, as a catechist who accompanied them told some of the teachers here, they solemnly received ~~th~~ with the laying on of hands, the three men from Linnamylam whose names appear in the correspondence which I sent you, and a son of one of them who has the reputation of being a very sweet boy. They had just told me that these

men low & revere me as a father; and might have said with more truth, that up to the time of their disaffection, they found no fault with the doctrines preached by any of us. One is to be employed as a Catechist in his own village 2½ miles from Sirumanglam, where we have had a school most of the time for 25 years & to hold meetings occasionally in the house of another just across the road from the Mission house in T.

I should have said above, that the Director asked me if I would not prefer that they join them, rather than return to heathenism? I told him that if they would return to heathenism rather remain with us, they were not fit to be connected with any body as Christians.

At evening these Germans went on towards Tinnevelly, in accordance, I suppose they thought, with words which the Director used in one interview "we do this way which the Lord has shown us", having received an application, as their Catechist said, from 60 persons connected with Mr Rotherton, a good Nuttinney who came to India 32 years ago. Your advice is good. They cannot injure us. This letter goes on my own individual responsibility

Yours paternally
J. Herrick

Tasumatie, July 20. 1868.
Recd Sept. 16.

Pasumalai. Sept. 22. 1868

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother.

~~bers of the Seminary.~~ The members of the Seminary, with few exceptions, returned punctually the first of June, after a vacation of two months. Two or three only were kept away by the rule requiring the payment of fees. Those who have performed labor the last term as a substitute for money, have done so with uniform cheerfulness. Near the commencement of the term there were irregularities in the conduct of a few requiring discipline, & one boy ran away. As a general rule the conduct of the students has been good. Two men received to the church the first Sabbath in Aug.

I have been able to do very little the past term in the way of teaching, indeed I have been absent from home about half the time. & of course could do nothing regularly here. The teach-

ers have labored faithfully, & I think the pupils have made fair progress in study. The last term of study closed a little more than a week ago & the next will commence Oct. 1st.

It is highly desirable that the Seminary with the villages in the immediate vicinity which have recently been attached to Pasumalai as a station district, should enjoy the undivided attention of a Missionary. Situated as I am at present, I can meet the wants neither of the Seminary nor the Tiruvangalam Station. Any station like Tiruvangalam, where there are schools & congregations with a large number of teachers & catechists employed, must suffer in the absence of a Missionary. Native agents need superintendence; and members of congregations & children in schools need the influence of frequent visits from a Missionary.

You are aware, I think, that Tiruvangalam, where most of my Missionary

life previous to visiting America was spent was recommitted to me on my return, as my own station, while the Seminary was put in my charge with the expectation that I should make Pasumalai my place of residence. As the Mission was situated at that time, I do not know as a better arrangement could have been made. but you can easily see that my present position is a trying one I think it doubtful whether the interests of the Mission would suffer more by if I must still have charge of both stations, by the removal of my family to Tinnevelly than with the present arrangement.

The principal congregation of Tinnevelly, that at Mallankinaru where there is a church under the care of a native pastor, has been subjected to a serious trouble, which commenced about the time of my last stated letter.

I think I spoke in a letter written about a year ago, of the fact that one of the

deacons in that Church spent much of his time in the management of law-suits for other persons. On account, as it would seem, of his influence in such matters, several heathen became exceedingly bitter against him & determined, if possible to crush him. He was accused in March of having passed a counterfeit rupee & committed to Jail. Through the influence of friends he was let out on bail until his trial came on. All his friends were confident the crime could not be proved against him, but the case was so well supported by false evidence that the judge failed to detect the fraud & sentenced him to six months imprisonment with hard labor. Through the influence of the Physician holding the office of Jail superintendent, the latter part of the sentence was remitted. An appeal was made to the High Court in Madras, & after three months the case was reversed and the deacon set free. I visited him often while in prison, & was much pleased both with the ~~spirit~~ state of mind he

manifested, & his efforts for the spiritual good of other prisoners. I sincerely hope he may derive benefit from this affliction, & be led to renounce entirely the employment by which he was brought into this difficulty, & which I am sure, has interfered much with his influence as a Christian. The expense to which he & his friends have been subjected is something fearful, not less than say, than 800 rupees. Could this sum have been devoted to the support of the Gospel, how much good might have been accomplished by it.

Another evil has grown out of this case. The other deacon has been suspected of sympathy with the enemies of this one, and thus incurred not only his displeasure, but that of a large majority of the Church Members. At the last Communion season then, he was not allowed to officiate. The position of the pastor is very difficult, but so far as I can judge his conduct is judicious.

I have been unable to visit most of

the Tirumangalam congregations since the month of June, but expect to start on a tour for that purpose this evening.
Each congregation, with very few exceptions has sent a small monthly contribution towards the support of ~~it~~ Catechists since the organization of the plan described in my "Station letter" of March last. The people of Mullankinam contribute directly to the support of their pastor & teacher. From the other congregations I have received not less than Rs 4. any month, & one month more than Rs. 5.

Two women were received to the church at Tirumangalam in July, & a few other persons expressed a wish to become members.

"I spent two weeks last month, with 8 or 10 native assistants, in labors among the heathen in the South-East part of the Tirumangalam District. One of the laborers was the converted devotee, of whom you have heard. He went entirely at his own charges, & did excellent service. He visited 145 villages

ages, and about 40 of these more than once. Our audiences were generally attentive & often large. The Natives who accompanied me all entered heartily into the work, & the time was spent very pleasantly by us all. I shall be anxious to go over the same ground again before long. It may occur to you that we visited too large a number of villages for the greatest profit. The villages in that region are comparatively near each other, & we went out by two & two each morning & evening. Your views on this subject are doubtless correct.

Through the influence of the converted devotee, mentioned above, another man of somewhat similar character, who has lived most of the time for several years at a celebrated temple, a mile & a half from here, publicly gave up his sacred cloth, beads, & idol, a few days ago, as evidence of having renounced his former religion & embraced Christianity. A few native Christians have disposed to support him for a

time that he may give himself to study."
and it is expected he will commence
at the opening of the Seminary & Day
School here the first of next month.
"When I was at Tirunangalam last, a
Mahommedan Priest called upon me
with a request that I would furnish
a Christian female teacher, to teach a
school of Mohammedan girls. He said
they would furnish a place to keep the school
in, and pay two annas a month for
each girl. This man has had the New
Testament for several years, & calls himself
a Christian Mohammedan. This may
prove a favorable field for another woman
like the widow mentioned in my last letter.
I should have said before,
that I continue to receive favorable accounts
both of the Congregation & school taught
by this widow. I know of few widows
so well qualified as she for such la-
bors."

Yours in the Gospel

J. Herrick

Journal, Sept. 22. 1868.
Recd Dec. 5.
Ans Dec. 15

Rasumalai Oct. 13. 1868

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother,

The accompanying letter is what is termed a "stated letter". Such as the rules of the Mission require its members to write twice a year. It was necessary to send it to the members of the "Local Com." with which I am connected for their approval. This accounts for the delay in sending it to the mail. I made the tour anticipated when writing that letter. There being a short vacation in the Seminary at that time one of the teachers accompanied me, & gave me much aid. We were one ten days & visited all but one or two of the congregations in Siemanqelam. Religious services were held in 19 places with Christians belonging to 20 different villages. The Lord's Supper was administered on the Sabbath, & an infant baptized. We also addressed many heathen both in villages where the Christians live, & in others through which we passed. All received us kindly, & a few seemed almost persuaded to be Christians. One of these

was the "head man" of a high caste, quite numerous in Mallankinar & the adjacent villages. He attended meeting with the Christians in the evening, & stopped at the close for private conversation. He said he had not put the usual heathen marks upon his forehead since Jan. last. & had no confidence whatever in the Gods he formerly worshipped. At the close of our interview we commended him to God in prayer, he kneeling with us. Whether or not he will have grace & strength to believe on the Lord Jesus & confess Him before the world, remains to be proved. May the Lord lead him to do this. ~~to this~~.

During our itineracy in Aug. mentioned in the accompanying letter, we came across a man whom I have known for 15 years or more, & who, I have reason to believe has abstained from heathen practices & heathen worship all this time, but who has not yet seen his sins in such a light as to overcome the "offence of the cross". The Christians of Mallankinar are much encouraged by evidence which they think they see that Providence has not only interposed in their behalf in delivering the Cleacon from prison, whose case is referred in the ac-

accompanying letter, but in confounding his enemies. Two men who have long held the highest office in the village & who were active in their efforts against the Deacon, have both lost their places, & that, as I have heard, without any direct influence of the Christians. Their offence was the defending of Government. Two others who were connected with the Deacon's opponents, have been convicted of an attempt at murder, & sentenced, one to fine, & the other to three years imprisonment. Two more still, one a son of one of the village officers just mentioned, escape similar punishment only by flight or concealment.

You will have received further intelligence regarding the health of Miss Smith fitted to cause solicitude. Her cough mostly left her, but since that she has suffered severely at times from pain in the chest. The Government Surgeon in Madura strongly urged a change to the Sea-Coast - & this, as it was hoped that Mr. Washburn would derive benefit from such a change the Mission advised that he & his family with Miss S.

visit Madras, to try the effect of a change of climate, & that Mrs. S. might have the best medical advice to be obtained in the country.

They have been in Madras about two weeks & the accounts we hear thus far are rather favorable. It would be very strange, as it seems to me, if a lady with such health as she had in New-Hampshire & Vermont, should be prevented by pulmonary difficulties, from living in India. In every thing except health, the highest hopes that have been entertained respecting her, have thus far been realized. It is the earnest prayer of us all, that she may be restored to her health & labors.

Mrs. Herrick has an attack of ophthalmia about a month ago, from which she has not yet fully recovered. With this exception we are as a family in comfortable health.

Your letter of June 13th has been thankfully received.

Yours affectionately
J. Herrick

Pavanasi, Oct. 13. 1868
Recd Dec. 5
Ans Dec. 5

Panmalai Jan. 21. 1869
(Private)

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

My dear Brother

During one of the sessions of the Mission Meeting just closed, Mr. Taylor read a copy of a letter he had written to you respecting the Seminary at this place. I think it my duty to write you briefly upon the same subject.

For information respecting the early history of the Seminary & respecting changes recommended when "the deputation" were here in 1855, you are referred to the report of the Committee on the Seminary adopted at that time. English was studied less & less until the Principal in his report near the close of 1859, said, "The study of English has been almost entirely discontinued." Soon after this, English was dropped from the course of study. The following items are taken from the Mission records, & show that with a single exception, the few changes, since made, have been

Pamphlet

Oct. 13 1869

made with much deliberation."
"May 9. 1862. Brethren Capron, Lacy & Noyes were appointed a Committee to report at our next meeting on the subject of education in our Mission."
"Sept. 16. 1862. The committee appointed at our last meeting on education reported, the report was ~~adopted~~ accepted. The Chairman of the Committee was requested to draw out the suggestions in the report in the form of resolutions, & circulate them among the brethren for examination & present these resolutions at our next meeting for further consideration."
"Jan. 14. 1863. The report of the Com. on education ~~was laid~~ read at our last meeting was taken up for consideration." "Jan. 16. 1863 The report on education was laid over to our next meeting for further consideration."
"May 9. 1863. The report on education was again taken up & the following recommendations were adopted" One of the recommendations was to the effect that it should not be regarded the exclusive object of the Seminary to ~~educate~~ raise up Native assistants

but ~~the~~ partly to promote general education.
The rule having reference to the Seminary, the seventh in the report, is as follows. "It is recommended that the regular classes in the Seminary study the English language as a classic, during the last two years of their course, but as a medium of instruction the Tamul only should be employed." Sept. 10, 1863. The seventh rule in the report on education adopted at our last meeting and laid over at the request of the minority, was taken up & after some discussion the rule was confirmed. This was the last meeting of the Mission held before I left on my late visit to America. I am not aware that any important change was made in my absence. When I took charge of the Sem. in June 1867, the two higher classes were spending about one third of their time in the study of English, their study being confined as now to the learning of the language simply.
At one meeting in May, 1868, a member of the Mission, entirely without my ~~knowl~~

edge of his intention, moved that after Sept. following, English be studied by all the classes in the Seminary. The motion was made suddenly, & passed ~~not~~ by a small vote without discussion. Though I was opposed to the "Seventh rule" custom above, it occurred to me when this change was proposed, that as most of the ~~most~~ members of these classes must remain in the Seminary considerable time before attaining sufficient age for mission service, no special evil, & some good would result from their commencing the study of English earlier than heretofore, if they were to study it at all. The only reason why I have not reported this change was its unimportance in my view. There has been no discussion in the Mission since my return respecting the true object of the Seminary, or the course of study pursued in it. The most advanced class is to graduate at the close of the present term. A vacation of two months will follow during which time there is

to be a meeting of the Mission. It will be decided then whether a new class shall be received or not, & if received, what its character shall be. That the Mission needs, & will continue to need an institution of some kind for the preparation of Natives to assist in our work, there can be no ~~doubt~~ doubt. Neither can I doubt that this is the place for it. Good buildings, erected at great expense already exist & are needed for no other purpose. It is a very healthy place, especially as compared with Madura. It is of such a distance from the city, as to render the advantages of a city easily available, while its evils are avoided. One point wanted at present, & the first that occurs to me, is a Principal — a Missionary to live here & give his undivided attention to the Seminary. Considerable work might be done in the surrounding villages partly with a view to train the students in practical work. Whatever changes may be ~~the~~ necessary, it is of the highest importance that there be a Missionary here to carry them out, as I cannot, with the other work I have

to do. The great difficulty in the way ~~to~~ of making the Sem. strictly a "Theological Seminary" in the sense in which this term is generally understood, is the want of suitable materials. There are few pious young men unmarried, to select from - Marriage takes place early in this country, except in institutions of learning. There are consequently few unmarried men giving evidence of piety. There has, for several years, usually been a class of Catechists, married men, studying here, to fit them better for their work. There has also been a class of young men older than most of the students in the regular course, studying Tamil only - Some of these, have been hopefully pious on coming here, but most of them not. These classes of persons, especially catechists, of whom there are none now, just now, on account of my inability to give them necessary attention, ~~especially~~ need the constant presence of a Missionary, possessing more authority & more ability to stimulate to both mental & spiritual improvement, than native teachers possess - No new class of any kind has been received to the Seminary for two years -

Yours in haste, but with respect & love,

J. Herrick

Jaffnapatam, Jan. 21. 1869.

Rec'd March 23.

Ans. May 13.

Pasumalai Feb. 4. 1869

Rev. N. G. Clark D.D.
Sec. of the A. B. C. F. M.

My Dear Brother.

Yours of Dec. 8 was received two days ago. Please accept my sincere thanks for it. I see no prospect of my being relieved of the care of the Seminary before the return of Mr. Tracy. More than a year ago, the Mission passed a vote allowing me to reside at Tirumangalam, if it seemed to me best. At times I have felt that I must do this, but I have not yet been able fully to decide to leave this place without a resident Missionary. It is a difficult question for me to decide. Possibly the path of duty will seem plainer after one more Mission Meeting. You allude to the number & character of Native agents to be employed. This is a subject of very great importance. I have not time just now to write at much length upon it. I am fully of the opinion that great caution should hereafter be used in the selection of Native agents to be employed

Pasumalai, Jan. 21. 1869

new ones are to be employed - I believe too that the number should be diminished, by dropping some of the least worthy, rather than increased by the employment of others; & that those now in employ, might be baptized anew by the Spirit of God. A much smaller number would then accomplish more than all do now. & the whole number would find abundant scope for all their powers, among the masses of heathen found on every side. The subject will receive our careful attention. Please give us your prayers & continue such suggestions as occur to you from time to time - This is a point in regard to which we shall be peculiarly exposed to annoyance from the Lutherans, but we must not allow the fear of their influence to dissuade us from duty - We could hardly expect to dismiss a man contrary to his own wishes, without his being taken up by them & if possible, taking the people whom had been employed to instruct with him -

We have not received copies of the

letters sent you by the Lutheran Missionary & the Director. They accuse others as well as ourselves of misrepresenting them. You must have failed to receive a letter of mine dated July 20. 1868. Though I do not think it will be worth your more time writing about them, yet you will have a fuller understanding of the whole subject if I send you now a copy of that letter.

Dresumalai July. 20. 1868

Rev. N. G. Clark D.D.
Secy. of the A.B.C.F.M.

Dear Brother.

Your letter of May 1st. with a copy of the one addressed to the Leipzig Ev. Luth. Missionary Society has been received. By request of the Right Rev. J. Hannington Director of that Society, now in this country, I had an interview with him in Madras on Thursday of last week. Rev. Messrs Handman & Fickenscher & Coates of Tranquebar were also present. Your letter had been forwarded to the Dire-

for. Mr. Houdmon denied that pecuniary assistance had been given as intimated by you & the Director said decidedly that such practices are contrary to the rules of their Society - That sentence written by me as Chairman of the Com." he have reason to believe that in some instances pecuniary aid has been given" &c. was founded on the decided belief which I had heard Mr. Washburn express that such aid had been given. I did not see Mr. W. between the time of writing & sending the letter, but he saw the letter & suggested no change - It was my aim, as it always should be in such cases, strictly to avoid every thing that could have the appearance of misrepresentation - They refuse to adopt the regulations adopted by the Missionaries in Ningpo, except the last clause, "do unto others as they we would have others do unto us". They will cheerfully adopt this they say, but they know that we will not do to them as they do to us - They say they cannot be governed by

the principles set forth in the affirmations adopted by the A. B. C. F. M. in 1866 - They scorn the idea of being restrained by territorial limits - They say they "are bound by conscience to receive all who apply to them for conscience sake." And it would seem they are bound to believe all who say they apply from this cons. Proof that an applicant was guilty of "public sin" would lead them to reject him. Proof of disaffection would not, though they would reject him if they knew with certainty that disaffection was the only cause of his application. But they have more than once, "we cannot pierce a man's conscience" &c. They believe that we do not preach the "full truth of the gospel" - "the water of baptism is essential to salvation" They compare our conduct in receiving Roman Catholics without the consent of their Priests, to theirs in receiving persons from us, though they admit that we are nearer the truth than the Romanists. They say too, that there is this difference between their conduct & ours. They never

go to our people till requested by them to do so. They could not receive the Lord's Supper at the hands of one of us, nor administer it to us. In this particular they would treat all Ministers of the Reformed church alike. The same afternoon as a catechist with them told some of the teachers here, they solemnly received with the "laying on of hands" the three men from Lisnamangalam, whose names appear in the correspondence which I sent you, & a son of one of them who has the reputation of being a very rude boy. They had just told me that these men love & reverence me as a father, & might have said with much more truth that up to the time of their disaffection, they had no fault to find with the doctrines preached by any of us. One is to be employed as catechist in his own village 2½ miles from Lisnamangalam, where we have had a school most of the time for 25 years, & to hold meetings occasionally in the house of another just across the road from the Mission house in Lisnamagalam.

I should have said above, that the Director asked me if I should not prefer that they join them rather than return to heathenism. I said in reply, "if they would return to heathenism rather than remain with us. they are not fit to be connected with any body as Christians."

At evening these Germans went on towards Limerally, in accordance, I suppose they thought, with Phoebe which the Director had seen in our interview "we go this way which the Lord has shown us," having received an application, as their Catechist said from 60 persons connected with Mr. Brotherton, a Coorg Nuthaway who came to Sadlia 32 years ago -

Yours truly

I have had no communication from any of these men since my interview at that time. Mr. Handman visited ~~[illegible]~~ Lis. & Nadukottai some two months ago. & the report has reached us that they are to increase their efforts in this region

This is one reason why it seems to me very desirable that I should be able to see Lisnamagalown, & give my whole attention to that field. But if I may only know & do the will of God, all will be well.

You will have heard further respecting the health of Miss Smith. She was greatly benefited by her visit to Belfast. The Physicians there were of the opinion that the pain in the chest from which she suffered, was not caused by disease of the lungs. It seems to have been something like Neuralgia, or Rheumatism.

Mrs. W. is in her usual health, & unites with me in very kind regards to yourself & Mrs. C.

Yours very sincerely
J. Wallick

P. S.

As another half sheet can go without increase of postage, I will say a few words more ~~than~~ - We shall, I am sure, run more & more in one tones, to spend more time & labor among the same people - I fully agree with you that the number of conversions seems small, as compared with the amount of labor performed - I long to see the cause of Christ making more <u>decided</u>, as well as rapid progress - progress to be brought about only by the out-pouring of the Spirit of God, in connection with the labor of men - Perhaps the following is near the course we should pursue in regard to native agents - Drop some, take special pains for the improvement of those retained, especially their spiritual improvement, & bring in better men as God shall give them to us - While we do this, we must urge upon all without permission, the duty to work for Christ without pay from men, & the duty of Christians everywhere, to support as far as possible, their own

Spiritual teachers - All this must be followed on our part, by an earnest desire to know & do the Will of God, & by earnest Prayer -

Our work is equal to the number of Missionaries needed. I do not think the time has by any means come to think of diminishing their number in this District. Indeed, I believe it highly desirable that every one of our Stations where there is a Mission house, be constantly occupied by a Mission family. As appearances now are, I should not urge the increase of Missionaries to such an extent as to require the erection of additional houses - After the arrival of Dr. Palmer, & the removal of Messrs. Bunnell & White, we shall have ~~four~~ three vacant stations where our houses exist, & a vacant house at this place, even if all others are able to remain at their posts - Mr. Noyes has been in the field 20 years, & Mr. & Mrs. Capron 12 - The health of Mr. Washburn, we must all regret, is in a very uncertain state -

J. A.

Journals, &c. 47. 1869.
Rec'd. March 29.

Pulney Mountain,
Madura District, April 12. 1869

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother.

A "stated letter" was due from me last month, but I could not well write then. The Seminary was examined the last day of March & the first day of the present month. The students were dismissed the next day for a vacation of two months, & on Monday evening the 5th inst., I started with my family for this place & reached here the morning of the 8th. This is our first visit here since our return two years ago, & both Mrs. H. & myself were much needing the change. I trust we may derive essential benefit from a few weeks stay here. While the thermometer stands at 98° at midday in the coolest part of the house on the plains, a little fire is needed for comfort here morning & evening.

The following is a list of the studies pursued by the different classes in the Seminary the last six months.

Received Sept. 17. 1869.

I Class. Evidences of Christianity, Tests of Religion, & Hopkins' Christian Instructor all in Tamil. The Class have also had an exercise in English, consisting of reading, spelling & writing, the translation of English into Tamil & vice versa with the application of the principles of both Eng. & Tam. Grammar.

II Class. History of England, Geography of the Madras & Bombay Presidencies, Geometry commenced, & the Epistles to Timothy & the Hebrews, in Tamil, with an exercise in English similar to that of the first Class.

III Class Church History, the book of Job, & Harmony of the Gospels, Kural, a book of Tamil poetry, & Algebra in Tamil, & the rudiments of the English language.

IV Class. The two books of Samuel, & the first Book of the Kings. Arithmetic, Tamil Grammar, Geographical Primer & Scripture Geography in Tamil, & the rudiments of the English language for three months.

These young men have pursued Tamil studies only. The first Class of nine

members, all of whom had been received to the Church when I took Charge of the Seminary, been permitted to graduate at the close of the term & to engage in Mission service. They have spent about seven years in the Seminary. Three young men in the partial course, who have spent about three years in the Sem. are now to be received into the employment of the Mission as School Masters.

No regular class has graduated before since Jan. 1867 & no class has been received ~~at~~ since then. Whether or not a new class shall be received at the commencement of the next term, will be decided at the meeting of the Mission in May. Three students were received to the Church at our communion season in March. Three have left the Seminary without permission since my last stated letter.

A small congregation, heretofore connected with the Madura Station was transferred to Pasumalai the first of the year. Their village is only a mile & a half from P. They are but few in number & very poor,

but the disposition they manifest toward self-support is encouraging.

Five men & a woman were received to the Church in Tinnanpalam the last Sabbath in March. They belong to a village four miles from T., where there has been a small congregation 12 or 15 years. None have before been received to the Church from that congregation. They were not admitted till 8 months after they applied, & during this time most of them presented themselves before the Church for examination not less than three times. Four of the men & the woman are from the "thief caste," & some of the men, by their own confession, were formerly addicted to theft & robbery. There are many thousands of people belonging to this caste in the Tinnanpalam district. As a caste they possess more energy & more independence of character than the people generally. Should they become converted to Christ, it may be hoped they will be bold & active in His service, as they have been in the service of Satan.

One Catechist and a School master have been recently transferred from Timmangalam to other Stations. & one Catechist has entered into the plan of supporting himself in part, While he is expected to spend a part of his time looking after his own affairs. He is the only son of a widow who owns land, & cannot well get along without some assistance from him. His former pay was six & half rupees a month, He now receives three rupees. & gives half a rupee a month to help on the work of self-support. I am aware that there is danger of his being tempted to give too much attention to secular matters; but I think he may be trusted. If the present plan does not work well it can be changed at any time.

The members of the Church & congregation at Mallankinaan are taking a step in advance in the matter of self support. They promise to pay, the coming year, 8 Rupees a month towards their pastor's salary of 16 Rupees, & relieve the Mission entirely of the expense of their School, the teacher of which receives

4 rupees a month. That is not all they are able to do, & I trust not all they will do before long. They are accustomed to count the cost in such matters, & I have no fear of a retrograde movement. They have for several years given from five to seven rupees a month towards the support of their pastor & school-teacher, but up to last year the money was raised in such a way that the people generally felt no responsibility in the matter. Each one is now called upon to contribute as a Christian duty. I confidently expect important results from this course & regret it has not been commenced years ago. I was much pleased when there last month with the spirit manifested by one woman in particular. Said she "I do not own land, but I will give two rupees in money the coming year, & one tenth of all I earn besides. I want Christ to be with me".

Yours in the gospel
J. Herrick.

Pulney Mt., April 12, 1869.
Rec'd June 22.
Ans'd Aug 5

Private

415

Pasumalai, June 8. 1869

N. G. Clark D.D. Secy. of
the A. B. C. F. M.

Dear Brother

I returned to this place with my family on the morning of the 5th inst, & ~~that~~ members of the Seminary mostly returned the same day, after a vacation of two months. At our Meeting last month, the Mission voted not to receive a new Class to the Sem. at present. The subject of change in the character of the Seminary was committed to five Members of the Mission as a Committee, who are to report at our Meeting in Sept.

It would hardly be practicable to educate married men here & their wives in Madura, since this would require the husbands to walk 3½ miles mor'g & evening. But the wife of the Missionary here, in good health, & with the assistance of a competent Native, could do much for the improvement of a class of women.

If you consider the location of our different Stations & Mission houses, you will see

Received June 12 1869.

that we could not "divide up the work" here in the way suggested in your letter of March 23rd without a great increase of travel, to say nothing of other objections to this plan. Where our residences were each other, as in Jaffna, the plan might be adopted. But look at a few facts. In two or three instances, a Mission house in one part of our field is more than 100 miles from one in another part. Once in many cases the Mission house of two adjacent stations are from 30 to 40 miles from each other. Now if one Missionary must travel 100, or even 40 miles, to attend to one department of work connected with another station, while the Missionary of that station must travel the same distance to attend to a different department, connected with his station, a great amount of time & money would be expended in travel which would not be necessary were each Missionary to attend to the different departments of work connected with his own station. It is always to be borne in mind that houses for Mission families cannot be rented here, nor built

except at great expense of time & money — and that travelling is slow, laborious & expensive —

I do not think that any one can be expected to perform much labor in connection with the Lemming, who does not reside here

I think it quite probable that the plan suggested of holding "a theological institute" occasionally at some of the more favorable places, may before long be carried out with advantage —

In haste, but with respect & affection, Yours,

J. Herrick —

I expect to go to Birmingham for five or six days tomorrow morning —

Pasumalia, June 8. 1869.
Rec'd July 29.
Ans Aug 11

Pasumalai Madura Aug. 30. 1869

My dear Dr. Clark

You made a request not long since that each member of the Mission would "send or cause to be sent a brief statement of the influences which determined the decision to become a missionary."

There was nothing of special interest in my case; but I ought not perhaps be silent on this account. My mother died before I was 11 years old & my father did not make a profession of religion till after I became a Ch. member. I never attended a S. School more than six months in my life except as teacher. I hardly know what exerted most influence over me in making the decision, unless it was the Testament of which some account is given in the "Youths Day Spring" for April 1853. under the heading "The boy & his Testament" I have the greatest reason to praise God for the gift of that Testament.

I remember to have heard a person make the remark in my early youth that I should be a missionary. I do not know the cause for the remark. As it was never forgotten

it may have had some influence in determining my future course.—
I remember to have read ~~the~~ with much interest before I left the farm, the journal of Hollis Read Missionary to Bombay, kept during his voyage to India. He ~~was~~ went from a town adjoining that in which my father lived. The journal was sent back & published in a news paper to which my father was a subscriber.
While fitting for College & about six months before I entered, I read with much interest the life of Henry Martyn edited by B. B. Edwards.
Soon after I entered Williams College, Oxno French, a distant relative & townsman of mine, visited Williamstown on the eve of his departure for India. I had an interview with him & have no doubt the interest awakened by reading the life of Martyn, was increased by this interview. I early became a member of the Soc. of Inquiry & continued such through College.
On going to Andover, a few weeks after the term commenced in the Autumn of 1842, I found Jacob S. Everett with whom

I had 7 or 8 years before, spent a term of study in the Academy. He was a member of the Middle Class, & was fully committed to the Missionary work. Dear Bro. Fairbank, now just leaving India, was a below Class-mate the whole of my Seminary course, & had come to an unrecorded decision to be a Missionary before I arrived at Andover.

Through the influence of Everett & Fairbank, I soon came to a decision & joined the Missionary Band. From that time till I sailed for India Nov. 12. 1845. I was never troubled with ~~doubts~~ doubts in regard to the path of duty, & from ~~that~~ the time of sailing to the present, almost 24 years, I have had no doubts or regrets, either in regard to having become a Missionary or the field I have been called to occupy. My only regret is that I have not been more holy, more earnest & prayerful: more like the great Missionary whom we should all seek to imitate.

As a correspondence had been commenced between myself & wife previous to my decision to be a Missionary, of course the dear

cision of each had an influence upon that of the other. I ought however to say that I never received a word of discouragement from her.

As my sheet is not full, I will say a word upon another subject. I regretted the necessity for Bro. Hayes's departure as a great affliction to the Mission, as I know he regarded it as such to himself. He was just ready to commence direct, active Missionary work. He had gained the love & confidence of all his associates & his help was greatly needed. May the Lord in some way make up the loss to us.

It will be a great disappointment, should Bro. Tracy be unable to set out on his return voyage the ensuing Autumn. From your recent letter, which contains the latest accounts we have had of his health, the case seems doubtful. The question is one of special interest to me, as I have been called since he went away, not only to take charge of the station vacated by his departure, but to make this my place of residence, to the great disadvantage of my own station. The Lord guide & support us all.

Yours affectionately
J. Herrick

Paumalie, Aug. 30. 1847.
Rec'd Oct. 27.

Pasumalai Sept. 9. 1869

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother

My last "Stated letter", dne in March, was written in April at the Sanitarium. I left that place with my family the 3d of June, and reached home the morning of the 5th, two months from the day we left here. The members of the Seminary most of them returned the same day.

Four days after, I went to Tirumangalam, held a meeting of two days with the Helpers of that station, united a couple in marriage, examined the Station day School & another School in a neighboring village, preached at Tirumangalam Sabbath morg and at a village where there are a few Christians, four miles from there in the afternoon & returned to Pasumalai Monday morng. Tuesday morning of the following week I started on a tour with the special object of visiting the "village congregations" of Tirumangalam, and returned Saturday evening July 3. after an absence of 12 days. The 6th & 7th of July

Rec'd Oct. 30. 1869.

were spent at Tirunangalam in the usual Monthly Meeting with Helpers, and the 8th in Madura.

On the afternoon of July 13. the tent recently purchased by the Mission for my use, was pitched at Pasumalai & dedicated to the service of Christ, receiving the name of Sátchi Kudáram, "tent of witness" or "witness tent." Three days later I took the tent into a part of the Tirunangalam District where comparatively little Missionary work has hitherto been done, & returned at evening July 28. having spent 12 days in labors among the heathen, of which some account will be given further along. Saturday Morn. July 31. I went to Tirunangalam, held a Meeting preparatory to the Communion at evening, preached Sabbath Morning & administered the Lord's Supper in the after noon. Most of the Native assistants from the villages were present.

Monday & Tuesday were spent in the Monthly Meeting with the Helpers there.

The following Sabbath Aug. 8. the Lord's Supper was administered at Pasumalai.

The next morning I went to Tinnevelam and was occupied fifteen of the remaining days of the month, overseeing repairs on the buildings there & in such other work as I could do.

On the morning of Sept 1st I started for a tour in the Tinnevelam field & returned yesterday morning, having held religious services in twelve different places, administered the Lord's Supper four times & baptized two infants besides speaking briefly to many heathen.

It was mentioned in my letter of April that twelve young men had just graduated from the Seminary. At the meeting in May the mission voted not to receive a new class at the commencement of the next term as has been our custom after the graduation of a class. At present therefore the members of the Seminary consist of those who last year composed the three lower classes of the regular Seminary course. A member of the present first class has been absent during this term on account of a severe attack of illness just before

the term commences. The others, with one or two exceptions, came back punctually at the end of the vacation. Their conduct has been good so far as I am aware, & though I have been able to do nothing in the way of instruction myself, I trust they have made respectable progress in study. Two or three have expressed their desire to profess their faith in Christ by uniting with his Church.

A few things of an adverse nature connected with the Tirumangalam Station have lately come to my notice. The subject of marriage is one attended with many difficulties a-mong people just emerging from heathen-ism, especially ~~when Caste prevails, as~~ in this country, where Caste prevails & when it is the universal custom of people to marry, if it at all, within their own Caste, & their general custom to marry among their own relatives. When people embracing Christian-ity from a particular Caste are few in number, it is exceedingly difficult, if not impossible, for them to get their children married at an age at which they consider marriage

as of the greatest importance, unless they are married to heathen.

The season of the year in which most of the marriages here take place, has just passed, & I have heard of three instances in which members of Congregations & one of them a Church member, have each had a Child married to a heathen & in the heathen way. One girl, whose parents are both Church members, has been married to a Roman Catholic.

The two following cases are still worse. A man who has long called himself a Christian, though not a Church member, has taken a second wife on account of the long continued illness of the first. Another, who has before had two wives & put them away under the charge of unfaithfulness to himself, but not, as I believe in a lawful way, has married another, a Brahmin officiating on the occasion. I have heard of his intention & urged him to abandon it, but he disregarded my advice.

I am however encouraged to believe the condition of the Station as on the whole hopeful. Contributions

to the support of the Gospel are gradually increasing, and the character of the village schools is improving. Whether we consider the number of pupils in attendance, their progress in study, or the disposition of their parents to assist in meeting the expense of the schools. Most of the pupils, whether Christian or heathen, purchase the books they use, & several ~~pay~~ give a small sum each month towards the pay of their teachers.

The members of a small congregation visited on my last tour, have just repaired their prayer-house without receiving or even asking assistance from me. I was not sorry to hear that their heathen neighbors had given them some aid. In an other village I received two & a half rupees from a man of moderate means, who had already given a rupee & three quarters, since the month of April.

The twelve days spent in labors among the heathen, referred to above, were passed most pleasantly. I had eight or

nine Catechists with me the whole time, and for a week, the members of the first Class in the Seminary, ten in number.

The tent was pitched in five different places, each place being near enough to the preceding to admit of one visiting all the villages of the territory passed over.

The number of villages & hamlets visited, was 145, of which 20 were visited more than once. The people were waiting for rain to enable them to sow their fields, & being much at leisure, they assembled in comparatively large numbers, & with few exceptions gave respectful attention. As a general rule, each audience listened to two or more speakers.

All the Catechists & students with me became much interested in the work, & I believe an important part of the benefit of our tour, was its influence upon them.

It was our custom each day to arise at dawn or before, & after uniting in prayer, to go forth, two or three in a company, to the neighboring villages. Returning about 9 o'clock, we got our break-

fast & afterwards held a Meeting at which in addition to usual devotional exercises, reports were given by the several companies of their morning work, & suggestions made from time to time by myself & the more experienced Catechists as to the best means of bringing the truths of the Gospel before the people.

Between 3 & 4. P.M. all assembled again, & after prayer "went forth to sow" as in the morning, & returned at dark. After supper a Meeting was held similar to the one above described. It was conducted by the Catechists in turn, & more time was usually given to prayer than in the other. On each of the two Sabbaths we went out, there was preaching in the tent. We found few people able to read, most of those we met belonging to the "thief caste", & having had few advantages, & probably little desire for ~~improvement~~ education. But many of them seem desirous of a better lot for their children & made earnest requests for schools. The most intelligent of

the Catechists with me believe that in some of the places visited, Christian teachers would readily be supported by the people themselves, could such teachers be furnished. It is certain that the people in that region cannot find teachers among themselves, qualified even according to the low standard of heathen, for their work. I went into one of the very few schools which we found, & was made sad by my visit. The children were repeating after their teacher, different names of Lion, a long list, some of which were derived from supposed traits in his character & from supposed deeds done by him, the most vile. Sad, indeed, that little children, should be taught to repeat, as a meritorious act, the name of such a being & to worship him as divine.

I consider a tent as a great blessing to a missionary, & sincerely wish I had more time for the use of one. It affords a place quite as comfortable as a house, to sleep in at night, and when pitch-

ed in a grove, such as are generally found without great difficulty, a good protection from the sun. It therefore enables one to visit places he could not safely visit without a tent, & to spend much more time in itinerating labors without endangering his health, or his work becoming irksome, than if obliged to depend upon his cart for a sleeping place at night, & upon such stable rest-houses as are occasionally found in the villages, for protection from the heat by day.

The tent designed for my use was procured without a request from me, but I am none the less grateful for it on this account.

Yours in the Gospel
J. Herrick

Rec'd Nov. 13.

Rec'd Sept. 9. 1869.

Rasenmolai, Wednesday Nov. 10. 1869

My dear Dr. Clark

I wish to speak briefly of the health of our dear sister, Miss Smith. A few weeks ago one of the younger girls in her school had a severe attack of fever, & barely escaped death. During her illness her Mother at Singapore was prematurely confined & died. Her father had died only a few months previous. These things increased the sympathy of Miss S. for the sick ~~child~~ girl, & made her unusually anxious that every thing possible should be done for her safety & comfort. Her strength was greatly taxed & she at length became ill herself. There seemed to be nothing alarming in the character of her disease for several days. Mrs. H. assisted in the care of her last Friday & Saturday, & on Sabbath morng. Mrs. Palmer sent us a note to say that the Dr. had seen to believe the disease had taken a favorable turn. But at evening she had a discharge of blood from the bowels which led the Dr. to fear she might sink & pass away at any time. A note was sent here early next morning, & Mrs. H.

Pascataquis, Nov. 10. 1869.
Rec'd Dec. 20.
Ans. 22/20

& I went at once & assisted in the care of her, through the day, & I through the night. We found her stronger than we anticipated, & with her mind full of joy & gladness at the prospect ~~of the~~ of coming soon, as she thought, to the "forever with the Lord." She is prepared for any event — better fitted, as it seems to me for heaven than earth, but we all hope she may be spared for further labor. I saw her this morning, & was rejoiced to find that every thing seemed more favorable. The alarming symptoms have been checked, & the Dr. thought there was ground for hope. Rose ~~shall~~ will bring further intelligence soon, & there may be a marked change either way.

On Monday when she was giving messages for friends, she said "Give my Christian love to Dr. & Mrs. Clark, I intended to reply to his last letter but I was very busy before my illness commenced."

I sincerely hope you may yet receive a reply. I expect to spend the night assisting in the care of Miss S. the strength of Mrs. H. being at present unequal to such labor.

Yours in the Lord
J. Hamlet

419

Rec'd at Nov. 17. 1869

My Dear Dr. Clark.

My short letter of the 10th inst. if it reaches you before this, will make you anxious for further intelligence. I rejoice to say that our dear Lizzie Miss S., is now decidedly improving from day to day. On Friday the 12th, she seemed in a more critical state than at any time previous, & we hardly expected in the morning, she would live till noon. But a favorable change took place in the evening & from that time, every thing has seemed favorable - We should praise the Lord for His great goodness, & pray that this chastisement may be sanctified to the good of us all -

I will say a word about another matter. I see by the Herald that the Call of one of the teachers here to become Pastor of the Church in Dundegal, was presented to you. That you may know that no improper means was used to prevent his acceptance of the Call, & his ordination, I think I ought to tell you that neither I, nor, as

Rec'd Nov. 10. 1869.

I have reason to suppose, any member of the Mission except Mr. Chester, knew any thing about the matter, until after the Call had been given & declined. I do not think it so important that there be a native pastor ordained over the Church in D. as if a Missionary did not live there.

Your letter of Aug. 11 has been received & shall endeavor to reply to it before long, so far as I know myself. I have no other desire than that we may be able to pursue that course best adapted to the great end we all have in view.

Madura, Nov. 17. 1869.
Rec'd Dec. 30.
Ans'd Jan. 20.

Nov. 18. I assisted in the case of Miss S. last night, & am thankful to be able to report her still living. Dr. Palmer apprehends no farther danger, but thinks it may require considerable time for her to regain her strength. We are having a copious supply of rain & the crops now on the ground are beyond danger.

Yours very truly
J. Herrick.

Give cordial & my kind regards to Mrs. Clark.

Rotumah Nov. 30. 1869

Rev. A. G. Clark D.D.
Sect. of the A. B. C. F. M.

Dear Brother

Yours of Aug. 11. reached me the 11th of Oct. I am prompted to say that the cause of Christ seems to me to advance very slowly here. If changes can be made by which it will go forward more rapidly, I shall rejoice to see them. I do not suppose that our system of labor is perfect; but I believe the great want to be earnest work, by men of strong faith & earnest prayer, accompanied by the Spirit of God.

The circumstances of our brethren among the Armenians are so different from ours, that we cannot adopt a system of labors similar to theirs, with a reasonable expectation of similar results.

The Armenians are Christians. The Hindus heathen - worshipers of gods innumerable & of lifeless images. They have the word of God, & according to Mr. Wheeler & others, acknowledge it to be of the highest

Rotumah Nov. 17. 1869.

authority" fail for it special reverence, & claim it as their "personal right to read & interpret it". The Hindus have several books which they believe to be of divine origin & though they may admit that our Bible is good for us, they deny that it is of any authority as far as they are concerned.

Mr. W. speaks of the Armenians as having "a conscience which the first touch of divine truth is often sufficient to awaken to new life & energy".

Here it is ~~often~~ difficult to discover that the people have a conscience.

In their historical sketch, the Missionaries say "in industry, enterprise, shrewdness, perseverance & practicalness, they (the Armenians) excel all others in the East". It would seem that in these very important qualities the Armenians are at one extreme & the Hindus towards the other. We can learn important lessons from one better than, but cannot imitate them in all things.

I would not speak in too disparaging a

stem of those who have embraced Christianity here, but I wonder how you understand their character as far as may be. It must be borne constantly in mind, that the great majority of them are Christian only in name. There can be no doubt that most of them originally changed their religion, not from a conviction of the excellence of Christianity, but from the hope of worldly benefit. The mass of the men even, are neither able to read, nor have a great desire to learn. And is their indifference, that it is often exceedingly difficult to induce them to send their children to school.

They are scattered in different parts of the district, & as it is highly important that the Missionary frequently see them & the persons employed to instruct them, it is desirable that he should not live too far from them. This is a strong reason why such station should be occupied, if possible.

While we must do all in our power to cause the members of our churches & others who have embraced Christianity to become living, active, working Christians, I believe the great work to be done, is the making known of the Gospel to the

heathen, especially to those of the middle & higher classes, who must be converted in far greater numbers before Christianity can be said to have gained a firm footing in the district. The following has a bearing upon change in the location of Missionaries.

Buildings to accommodate Native families, can neither be purchased nor rented. If we have them we must make them. A house, with out-houses, such as now exist at each of our Mission stations, could not be built for less than 6000 Rupees, to say nothing of time & trouble.

When Drs. Anderson & Thompson visited us in 1855, there were two houses in Madura occupied by Missionaries, & one occupied by a Physician. There were two in Dindigul occupied by Missionaries. There were two at Tirunelveli & two at Pasumalai, one at each place being vacant. There was a house at Tirupuvanam & one at Mandapadalai, both occupied, & an unoccupied house at each of the stations Periakulam & Sivaganga. After visiting the different stations, the Deputation held a meeting of 20 days with all the members of the Mission. The state of our work was carefully con-

session, many practical questions were fully discussed, and such changes recommended as seem thought necessary. A map of the whole field was prepared, presenting 18 distinct station districts "each designed to be a field for a single Missionary" (see printed minutes of the meeting in Madras - P. 117)

One of the houses in Madura & one in Dindigul have been sold, by advice of the Deputation, & houses built in Melur & Battalagundu to take their places. The house at Sivaganga has been sold, & there being no prospect that the vacant house at Tirumangalam would ever be occupied, it was afterwards taken down to save repairs, & the materials used as far as practicable for other purposes. A new house has been built in Pulney & one in Mana Madura, two of the station districts mentioned above, since the visit of the Deputation. The following stations, at each of which there are room accommodations for a Missionary family, are now vacant - Pulney, Periakulam, Melur & Tirumangalam. The Missionary in charge of Pulney wrote me a few days since on returning from there "the Pulney Station is in

lowful sense of a "missing" &c.

Considering the shortness of the time since the Deputation were here & the Charges then made, at their suggestion, you will not think it strange that I hesitate to suggest a course that will involve the necessity of sacrificing present homes & building new ones. I cannot myself see reasons sufficient to justify such a step. It seems to me more important that our recent stations be occupied, at each of which there are Church-members, Congregations, & Schools, and an average of more than 150,000 heathen, while we have not native agents in such number & of such character as to prevent the great need of a Missionary at any one of them.

(Please to read the first two paragraphs on p. 3. of Crawe, to "Hist. Sketch of the Mission to the Mahrattas" as throwing some light on this subject.)

I should be glad to see another Missionary in Madras, well fitted for such a work, whose special field of labor should be the more intelligent heathen in the City & the immediate vicinity. Such a man would be invaluable

to deliver lectures upon any subject he might ~~should~~ choose, were the people of the same mind as at present.

I can easily understand that it may be very difficult for the Board to give needed support to all the missions it has established. But I regard it as certain that a great amount of hard work must be done here by Missionaries, before the district will be Christianized, or Christianity attain such strength as to be able to stand & exert an influence without foreign aid.

It is very desirable that each missionary seek the prosperity of his mission as a whole, rather than allow his own particular station to assume undue importance in his mind. The course suggested by your previous letter would have this tendency. Possibly more might be done than we are now doing to promote this end. Other things being equal, a man comes of course do his work better if permitted to give his attention to a particular department of labor, than if required to attend to several.

We have now three "Local Committees" as

they are termed, each composed at the present time of three members occupying contiguous stations - perhaps each of these Committees might, to some extent, divide up the work of the stations embraced in it, as suggested by you. "But our great work is not to ~~direct~~ direct Christian effort, but to prepare men to execute such effort, & excite them to it - To do this most effectually, the steady, persevering personal influence of the Missionary is necessary, whether his labors are directed towards heathen or Christians.

We have a Com. on Native Pastors, & a very interesting & important part of their duty worked be that suggested by you, visiting the Pastors at their homes, giving them advice & assisting them in their work. We also have other Committees not a few, such as a "Building Committee", a "Committee on Helpers" a Committee on the Seminary & one on the Girls' Boarding School a "Publication Committee" & a "Committee on Scripture & Tracts" &c. It strikes me that one Com. could do the work now done by the two Com-

matters in the Sem. & G. B. Sch & that it would be well to have a Com. on Station & village Schools.

Every Missionary, whatever other duties he may have to perform, should be expected I think, to spend a portion of his time, with native assistants in aggressive work among the heathen. Nothing is better fitted to keep the Missionary spirit alive in a man's heart than such labors. Nothing better for native helpers.

I am quite ready for a decided change in the Seminary. It has not been well adapted to the immediate work of furnishing pastors, or perhaps I should say not so well as it may be hereafter. The great body of those supported in it have been these boys when received, not giving evidence of piety, and too young as not to be well fitted, on account of age, after being kept here 6 or 7 years, taught by the very best of our native Assistants, to become pastors, or even to engage in the work of Preachers or Catechists. But a Committee has this subject under consideration, who are expected to report at

the next Meeting of the Mission - It would be premature, therefore for me to speak further upon it now -

I believe that in whatever capacity Natives are to be employed by the Mission or under its sanction, they should be better qualified for their work than many have been ~~heretofore~~ in years past - Better, as you have suggested, to employ a comparatively small number of well qualified for their work, than a large number of doubtful character & qualifications -

I fear I have not given you much light on this very difficult & important subject. But I trust that you will believe that I have not been among these ignorant idolaters for more than 20 years, without having acquired, if I did not have it at first, an earnest desire that they may be brought - as speedily as possible, to a saving knowledge of Jesus Christ.

Yours in the Gospel

J. Herrick

Miss S. Dangwell.

Personal

Rec'd Jan. 30/1869

Concerning Preaching

Rec'd Jan. 22. 1870.

27/29

Pasumalai Jan. 24 1870

Rev. N. G. Clark D.D.

My Dear Brother

The mail by which this goes will carry the report of the Mission for 1869. It will be overland, I think & go by Bombay post. In preparing the report I pursued much the same course pursued last year, & which I believe is generally pursued by our brethren among the Mahrattas, i.e. of letting each Member of the Mission report his own work, substantially in his own language. I should not hence adopt this plan again. It is almost impossible for one, in this way, to confine the report within proper limits in respect to length, or to prevent things being said by individuals for which the Mission should not be held responsible. In revising & arranging the different reports, I omitted Mr. Chester's remarks about the value of such schools as his English school, partly on account of the great length at which he wrote, & partly because I did not suppose the Mission generally

Pasumalai Jan. 30/1870

Sympathized with the views set forth by him. But he was so earnest in his desire to have that part inserted, that the Mission saw fit to gratify him. It was however understood that he alone was responsible for the opinions advanced by him.

After the present term, which closes at the end of March, the Seminary is to be conducted with direct & immediate reference to supplying existing Churches & others hereafter to be organized, with Pastors.

Some of the oldest & most promising Church Members among the present students will probably be retained. But a number of men, mostly married, now in Mission service, will be brought together as candidates for the Pastoral Office, & pursue studies designed & fitted them for that office.

It is also expected that the Christian Female Seminary will hereafter be composed of the wives of the married men assembled here, & a class of unmarried females, ordinarily more advanced in age, than the members of the Girls B. Sch. in Madura have generally been.

Yours very affectly
J. Herrick

Pascualie, Jan. 24. 1870.
Rec'd Mar. 17.
Ans.

Pasumalai, Madura.
Feb. 25, 1870

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother

The following list of donations, which should have been acknowledged in the Report recently forwarded to you, did not reach me till after the Report was sent off.

Received by Rev. Wm. B. Capron.

For Madura Girls Boarding School, the Madura Madura Station School for Girls & Station work.

		R.	A.	P.
Miss L. J. Brown	Boston Mass.	42	7	0
Miss Julia B. Burbank	Hartford Conn.	36	6	4
Charles A. Jewell Esq.	" "	7	1	4
Fredk. B. Perkins Esq.	" "	6	14	4
Ladies Missionary Circle	Boston Mass.	85	14	5
Winthrop Church Infant S. School				
Charlestown Mass. through Miss E. Doane.		11	0	0
Center Church Infant S. School through				
Mrs. R. Brown	Hartford Conn.	28	5	6
Missionary Circle Newburyport Mass.				
through Mrs. A. S. Jones		4	7	0

	R. A. P.
Missionary Circle Uxbridge Mass through Miss C. A. Capron	41-3-0
Collections for expenses on Bell, received through Rev. W. B. Hooker Bro.	70-7-8
Total	334-2-7

Received by Rev. E. Chester

For the Lindigal Dispensary

Madras Government. 10 monthly grants ÷	500-0-0
Residents of Lindigal (Brien Pally natives) 7 monthly subscriptions	245-0-0
V. H. Levinge Esq. M. C. S.	20-0-0
E. R. G. Monnot Esq. " "	60-0-0
J. R. Arbuthnott Esq. " "	30-0-0
J. D. Goldingham Esq. " "	30-0-0
J. R. Daniel Esq. " "	20-0-0
W. W. Bliss Esq.	77-0-0
F. H. Willkinson Esq. "	40-0-0
Lieut. Col. J. Lund	20-0-0
Capt. H. L. Prendergast	20-0-0
Surgeon Major F. Fletcher	20-0-0
Capt. J. K. Gotten	20-0-0
Capt. A. G. Hutchins	15-0-0
Capt. E. A. Campbell (a gift of medicine)	13-8-0
Capt. White "	10-0-0
P. C. Ratican Esq. (Gift of a saddle)	25-0-0
Mrs. J. Marden. (Gift to Mrs. Chester	32-0-0

÷ Need to liquidate indebtedness of Dispensary for 1868

	R. a. p.
Mr. J. W. Jackson	18 - 0 - 0
Mr. T. Scott	20 - 0 - 0
Mr. J. Funck	5 - 0 - 0
Ramasami Aiyen Shenstadar	50 - 0 - 0
Ramanpalu Naidu	8 - 0 - 0
(do. do. two loaves bombays for Hospital)	
R. P. Vittakanna Desse	12 - 0 - 0
John Devasagayam Revenue Inspector	10 - 0 - 0
Jaganathan Pillai (Stamp Affairs)	10 - 0 - 0
Madras Equitable Assurance Soc. (a fine)	10 - 0 - 0
Dispensary Charity. Rop	33 - 8 - 2
	R. 1374 - 0 - 2

For the Dindigul Eng. School.

E. C. G. Thomas Esq. M.C.S.	30 - 0 - 0
J. P. Arbuthnott Esq. " "	20 - 0 - 0
J. D. Goldingham Esq. " "	20 - 0 - 0
A. W. Bliss Esq. " "	33 - 0 - 0
~~W.~~ F. H. Wilkinson Esq. " "	20 - 0 - 0
Capt. H. Le. Prendergast	10 - 0 - 0
Messrs. Frank & Co.	15 - 0 - 0
Rev. E. Webb.	30 - 0 - 10
Mr. A. F. Sealy (Gift to the C.)	28 - 0 - 0
Ramasami Aiyen Shenstadar	20 - 0 - 0
	Rs. 226 - 0 - 10

For the Native Girls Mission School.

	R.	A.	P.
E. C. G. Thomas Esqr. M.C.S.	10	0	0
F. W. Wilkinson Esqr. " "	10	0	0
Messrs. Frank & Co.	7	5	0
Mrs. T. Marden	12	0	0
	Rs. 39	5	0

For a building Vindpil Women's Hospital
Previously acknowledged £
Rs. 289-8-0

Balance of subscriptions received from Tholiem	9	0	0
Wilhelm Lahib (thank offering)	100	0	0
Kristna Rettiar " "	50	0	0
	159	0	0

Recd. by Rev. J. T. Noyes.
Subscriptions at Kodikanal
for dispensary &c.

	34	0	0
Rev. D. T. Royston	18	0	0
Rev. E. Webb	30	0	0
	Rs. 74	0	0

I have been very sorry to see in a recent No. of the "Congregationalist" a statement respecting your unfavorable health. May the Lord speedily restore you to health & your accustomed labors.

Yours affectionately
J. Herrick

Received, Feb. 25. 1870.
Recd. Apr. 18

Pulney Hills May 20. 1870.

N. G. Clark. D.D.
Sect. of the A.B.C.F.M.

Dear Brother

As Mrs. Hewish has suffering in health somewhat, she and our children came to this place early in March, & followed the 7th of April. We are expecting to return to the plains the 25th inst. The health of Mrs. H. improved at first, but at present it is little if any better than when she came here.

During the six months previous to my coming here, I was able to perform less labor among the people than usual, in the same length of time. The pains of the last "Rainy season" were more abundant & of longer continuance than is common, & after they ceased my time was fully occupied in the preparation of the annual report of the Miss. & other duties peculiar to the closing year till the Meeting of the Mission in January. As soon as practicable after this I made two tours of about a week each, in the Neemanpalam field, visiting all the congre

gations connected with that station & speaking to the heathen as I found opportunity.

The latter part of February a meeting of two days was held by the "South Local Committee" at Mallankinnan. A new & important feature of this meeting was the examination of Gnanakoonu, one of the most prominent members of the Church at this place, who had before expressed a wish to engage without pecuniary compensation, in labors for the spiritual good of his countrymen. The pastor of the Church at Mb. & several catechists took part in the examination, & they as well as the members of the Committee, were much gratified by the spirit which he manifested & the evidence he gave of a careful study of the Bible. He was set apart by prayer to the desired work. He does not propose to entirely leave his present employment, that of a cultivator & trader, but to spend a part of his time in assisting the pastor & in making known the gospel to the heathen. I have strong hopes that he will be very use-

ful. I spent most of the month of March in getting the Mission premises at Tirumangalam ready for reoccupation, the Mission having made arrangements at our meeting in January, to relieve me of the care of the Pasumalai Station the first of June. Soon after going down from here I expect to move my family to Tirumangalam where Mr. H. & I commenced our Missionary work 24 years ago the present month, & where most of our life since has been spent. The Lord enable us to consecrate ourselves anew to Him & permit us to see much more rapid progress in the future than we have seen in the past.

The Seminary was examined the 31st of March by the Seminary Committee who expressed themselves as well satisfied with the progress made since the previous examination, though one of the teachers had for three months been prevented by sickness from the discharge of his usual duties. Changes are to go into operation at the commencement of the next term by which

by which the Seminary is to be strictly a theological institution.

A class an classes of older persons than most of those heretofore connected with the Seminary are to be received, mostly in the first instance, from those already in Mission service, & to receive instruction with direct reference to their becoming fitted for the pastoral office.

Several of the younger students of the last term come to me during the last term to speak of their spiritual interests & were desirous to unite with the Church. But as they were not to return to Pasumalai, it seemed best that if they were to unite with the Church they should do this at the stations with which they are connected.

We greatly need the prayers of God's people that the changes we are now making may be followed with His blessing.

Yours in the Gospel

J. Herrick.

Pulney Hills, May 20, 1870.
Rec'd July 20.
Ans.

Tirumangalam Sept. 19. 1870.

Rev. N. G. Clark D.D.
Sec. of the A.B.C.F.M.

Dear Brother.

Agreeably to expectations entertained at the date of my last letter, I left the Sanitarium with my family the 25th of May. We reached Pasumalai the morning of the 27th and moved here the 8th of June.

The erection of a new building for a store room & kitchen & the repair of other buildings have occupied much of my attention since coming here. I have however made four short tours during this time, visiting most of the congregations under my care twice, & doing some work among the heathen.

Two Catechists who had charge of congregations in the villages, are now members of the Theo. School at Pasumalai. The congregations suffer in their absence, but I trust the gain to the Catechists will more than compensate for the loss.

(I regret to say, that in some of the

congregations I see little indication of progress. Others are doing better, but I long to see in them all more evidence of spiritual life — more disposition to work for Christ & to contribute to the support of His cause. Most of the congregations give a small sum each month toward the support of their Catechists & teachers, but their own good requires that they give more.

One congregation that ~~expended~~ gave 30 Rupees last year to be expended in the erection of a Church for their use, have given 40 Rupees this year & promise more.

They regularly give half a Rupee a month toward the support of their School. Another congregation has given 20 Rupees toward the expense of re-building their Church, and give a Rupee a month toward the pay of their Catechist. A member of another congregation lately gave me four Rupees as the value of a tenth part of a crop just harvested.

In a ~~town~~ village where a school has just been established the people not only gave land on which to

build a school house, & house for the teacher, but can ten rupees in money for erecting these buildings.

"Seven or eight families, embracing 40 persons or more, living about 20 miles west of here, on the road to Periakulam, sent a request several months since to be received as a Christian Congregation. I visited them a month ago & was pleased with their appearance. They have relatives in two villages who became Christians 8 or 10 years ago, and will be more likely to stand firm on this account. I found in their immediate vicinity near relatives of one of the deacons of the Church in Mallankinaru, who are very friendly, & some of whom, I hope, may before long be led to cast in their lot with Christians."

There is a young man in a village eight or ten miles North East of here who became interested in the Christian religion a year & a half ago. He has been troubled a good deal by his other relatives, his father especially, but

seems fully determined to persevere. He is an intelligent man and a relative of a numerous & wealthy class living here in Tiruvangalam. Should the Lord be pleased to make him a thorough Christian of grace, he will be likely to exert an influence upon others.

I have been much interested, since our return here, in labors among the heathen of this village. I have adopted the practice, more than ever before, of visiting people at their houses, more especially those with whom I was formerly acquainted, & of speaking with them as families or individuals. I have been uniformly received with kindness, and listened to without opposition. In three instances I have found men who were connected with the Boarding School here 20 years ago, and many more who learned to read in Day Schools formerly supported here."

There is an old woman living here of comparatively caste, who often came to see us before we went to America & was always

very friendly. Soon after our return I went to see her, and on leaving asked her to call & see Mrs. Hesch. She came the same day at noon, bringing several women with her. On leaving she asked, "will God punish us as we punish our children when they do wrong?" and said we must "pray much" for them. After this she came again and 16 women with her, having been told that we would show her the pictures of some of our children & a little proud child we had lately received from America. All were much pleased, and before they went away I read & explained to them a few verses of scripture & offered prayer.

A Station School was commenced here the middle of July. The number of pupils is at present 18. (including our day scholar, eight of whom were members of the Seminary at the time of its discontinuance on the former plan.

Madras, Oct. 10.

"Since writing the above I have spent

eight days in "tent work" among the people in the eastern part of this district. I was accompanied by four Catechists & three of the larger boys in the Station school. All entered heartily into the work, and a large number of people heard the Gospel, some, evidently for the first time. The tent was once pitched near the ~~[illegible]~~ village of the people before spoken of as having requested Christian instruction. I had a better opportunity than before to become acquainted with them, & was encouraged by what I saw. I was deeply impressed on this tour, by the belief that earnest, prayerful labor in that vicinity would speedily be attended with results. In many villages there are a few people of the Khásian Castes who have Christian relatives either in this district or Tinnevelly. They are very friendly, & I sincerely hope they may yet become Christians themselves."

Two days before returning home I received a note from Mrs. H. informing me that she was not well. I was led to

suppose that she was improving & in compliance with her request continued my labors till I had completed the plan previously formed. On reaching home the evening of Sept. 30. I found her more ill than I had been led to expect. After the use of remedies prescribed by Dr. Palmer, who kindly visited her twice in my absence & again the day after my return. She gained a little for three or four days & then had a relapse. It was necessary to call the Dr. again & after consultation with him was thought best that she should come here for a time that he might see her more frequently than he otherwise could. We came on the morning of the 7th inst. & I am thankful to report considerable improvement since then. I expect to return to Limmonqalom myself tomorrow morning, & if she continues to gain I trust she may be able to go back in the course of a week. Her ~~present~~ present illness seems an aggravation of troubles from which she has suffered more or less much

of the time the past year. I earnestly hope her health may be better after this.

Yours very respectfully
J. Herrick.

Lienmangolom Oct. 19.

This letter has been delayed, by that it might be seen before copying, by the different members of the "Local Committee" to which I belong, it being what we call a "stolen letter".
Mrs. H. returned here on the morning of the 16th, & I rejoice to say is now able to attend to her accustomed duties. The members of the Station School have all returned after a short recess, & their number has been increased to 25. This is all we have accommodations for. Most of them are considerably older than in former years, new classes were when receiving to the Seminary. My great desire is that they may become earnest Christians & fitted for the service of Christ.

J. H.

Rev. James Herrick
Lienmangolom, Sept. 19. 1870.
Rec'd Dec. 9.

Tillimangalam Feb. 16. 1871

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

My Dear Brother,

Before this reaches you, you will have heard of the death of Bro. Taylor. After it was decided ~~that~~ during the Meeting of the Mission in January, that he could not return to his station before a visit to the Sanitarium, he requested me to go at the end of the month & pay his helpers. Other duties preventing my going at the proper time, & I sent word that I would meet them on the morning of Tuesday Feb. 7.

On the previous Saturday afternoon news reached us that our dear brother had entered into rest; and before day light Sabbath morning, we heard that Miss Martha Taylor had reached Madura on her way to the Sanitarium, & that Miss Pollock was left at Mandapasalai. When she would soon receive the sad intelligence alone. I therefore started for

Mandapatalai as soon as I could get ready, & arrived between sun-down & dark the same evening.

I stopped at Mallankinaru for change of oxen, & found the Native Pastor & his flock assembled in their ~~worship~~ Church for worship. After I had told him of Mr. Taylor's death, he spoke of him to the people as a Missionary who was never turned aside from his work either by the heat of the sun, or by the wind or rain; & who sometimes denied himself the use of proper food. others spoke of the kindness & patience with which he was always accustomed to treat the Natives.

N.B. Five miles from Mallankinaru, I come to a village in which there is a small congregation of Christians connected with the Mandapatalai station & I stopped a moment to inform them of their loss. A poor widow woman exclaimed, weeping, "I have no father left."

Four miles from Mandapatalai I met a woman weeping, who had been to Mr. ~~D~~ ~~Meeting~~ & had there heard of the death

of his Missionary. We here learned that the Native Christians in the vicinity of Mandapatalai, had set apart this Sabbath as a day of fasting & prayer for the recovery of Mr. Taylor, & that just after they had assembled & commenced their meeting, a messenger arrived with the news that he had died three days before. At Mandapatalai, I found Miss Pallock surrounded with a goodly number of Native Christians, who remained to give her their sympathy & aid. Among these was the beloved Native Pastor Mr. Eames, who conducted a short meeting in the evening. Monday morning Miss Pallock started for the purpose of joining Mrs. Taylor & her daughter at the Sanitarium, & on Tuesday I met the Helpers of the station, according to appointment. This was a sad, but very interesting meeting, from the evidence furnished of their warm attachment to their Missionary, & the hope awakened that they will derive spiritual benefit from his death. At the time Mr. Taylor requested me to

go & pay his helpers, he sent the following message to them: "Tell them ~~saints~~ to labor faithfully for Christ, & be careful to avoid grieving the Holy Spirit." When, at the close of a few remarks, I gave them this message, each one took pencil & paper & wrote down the words.

Mr. Earnest then gave a brief & exhortation uttered with deep emotion, & many wept around. May the Lord guide & comfort them, enabling them to carry out the wishes of their beloved friend who has been taken from their midst.

It was my design to visit on my way back the different congregations in the South Eastern part of my own field, but after visiting two of them I was attacked with fever, & obliged to hasten home. I reached here a week ago this evening, & the fever seems nearly to have left me. Mrs. H. I regret to say is in very poor health at present, unable to perform scarcely any labor at all.

Yours very affectionately

J. Herrick

Fairmount Feb. 16 1871

Rec'd. Feb. 21

426

Kodaikanal Pulney Hills.
April 26. 1871

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Brother

A stated letter was due from me last month, but other duties prevented my writing. At the time of my last stated letter Mrs. Herrick was suffering from illness as she had been for two or three weeks previous. She was soon restored to comfortable health but while she remained upon the plains was obliged to exercise great care, and notwithstanding this experienced occasional returns of illness. As it seemed best that she should spend a longer time than usual at this place during the hot season. She and our two children came here early in March. I came the 12th. of the present month. Mrs. H. has improved much since coming here & we hope to return to our station the last of May or first of June.

I had an attack of fever myself the fore part of Feb., which, though not severe, reduced my strength & kept me from work in the villages the remainder of that month. During the month of March & the first week in this month, I visited all the congregations of my station. I was gratified to find that a congregation ten miles from Tirunavalam had increased considerably in members since my last visit, & that the members generally were advancing in knowledge. They belong to a caste comparatively high, & quite numerous in the Tirunavalam District. The Catechist there is a young man of good natural abilities, fair education & as far as I can judge, truly pious. A few people of the same caste in a village still nearer, seem interested in the truths of the gospel. I found that another congregation had thoroughly repaired their church building since I was there, & this without even asking me for aid. The Church at Mallankiraiyan have

lately added a supe^5 the sum they have been accustomed to give each monthly toward the support of their pastor. They now pay ¼ of the 17 rupees he receives as salary, besides relieving the Mission entirely of the expense of their school, as they have done more than a year. All the congregations, with few exceptions, pay a small sum each month toward the support of their catechists & teachers.

Three persons have received to the Church at Tirunavelam on profession, at our last Communion season, one a member of the station school. This school contained 25 scholars during the term which closed at the end of March. Of these ten were from Tirunavelam & the rest from other stations. By a vote of the Mission passed at our last Meeting, the members of this school except those belonging to Tirunavelam are to be gathered into a school at Tirupuvanam at the close of the present vaca-

tion, to be under the care of Mr. Tracy the state of whose health does not admit of his going abroad to work in the villages.

I have been called since the death of Mr. Taylor, to bestow some care upon the station left by him. I have done little more, however, than meet & pay the native agents employed from month to month.

The wants of that station will come before the Mission for consideration at our meeting next month. The subject is attended with much difficulty. The health of Miss Pollock is such, as you will have heard, that an early return to the United States is deemed imperative. It almost seems impracticable for Mrs. Taylor & her daughter to live at Mandapa Salai, 35 miles from the nearest station & 40 from the one most accessible. Should they be able to live there & superin-

tend the schools at the station center, they will not be able to superintend the work carried on in the villages by Pastors, Catechists & teachers 35 in number. The wants of the station can be met only by the residence of a missionary there, which, I regret to say, in the present weak state of the mission, seems out of the question.

Review

As the last month completed 25 years since the arrival of Mrs. Hickok & myself, both our shipmates, in this country, I can hardly refrain from a brief review of a longer period than is usual in a stated letter. Our ship's company consisted of Mr & Mrs. Fletcher, Mr & Mrs. Howland & Miss Capen - afterwards Mrs. Murray, - for the Jaffna Mission; and Mr. & Mrs. Rendall, Mr & Mrs. Webb, & myself & wife for Madura. All the eleven are still living except Mrs. Rendall, - the

youngest of our company & then giving as fair promise of long life as any one of us. Five of the eleven, viz Mr. & Mrs. Howland, Mr. Rendall, & Mrs. Hersch and myself are still on missionary ground. And in the providence of God, we have all been together here upon these hills the last ten days, and have been permitted to meet more than once to speak of the way in which the Lord has led us, & unite in sending thanks to him for his great goodness. Mr. & Mrs. Howland are to leave here to-morrow on their return to their work in Ceylon.

As representatives of our three families there are now living 19 children & one grand child. Three sons have graduated at College in our native land, two of whom are now engaged in theological study preparatory to the missionary work, & one is teaching. Three other sons, all hopefully pious, are in Williston Seminary,

fitting for College. One daughter has returned as a Missionary to the land of her birth, and another, having graduated at the Mount Holyoke Female Seminary, is teaching in the native state of her parents. Thirteen of the 19 children are Church members."//

In two or three weeks after arriving in Madura, I was appointed by lot, to Tirumangalam, one of three stations then vacant. Since that time, this has been the place of residence of myself & wife a little more than 15 years. We have lived at Pasumalai six & a half years in charge of the Seminary & a visit to America occasioned an absence from the Mission of three years & four months. During more than half the time of our residence at Pasumalai, I had entire charge of the Tirumangalam Station, & of part of it for a longer time.

within these 25 years, other Missionaries have lived & labored at Tirunelveli a period of time equivalent to 8½ years for one man. Two of these were at different times, associated with me ~~[illegible]~~ for ~~the~~ year. The longest time the station has been ~~in charge of~~ occupied by any one man besides myself during this period ~~[illegible]~~ three years; and two of the brethren who have lived there, were called while there, to take charge, each for two years, of another large station.

It should be expected that much progress would be made at any Mission station where work is carried on continuously for a quarter of a century.

Progress has been there, though much less than we should all have rejoiced to see.

When I took charge of the station in May, 1846, there were but 10 or 12 Church members there; & all but two of these were helpers, introduced from other Missions; & members of their families. Now there are 150 Church

members in good standing, connected with two ~~[illegible]~~ Churches, one of which is under the care of a native pastor who derives more than half his support from the members of his Church & Congregation. Then there was but a single congregation of Christians in the village, and this was subsequently transferred to another Mission. Now there are more than 20 Congregations, composed of persons living in 40 different villages & containing in all nearly a thousand members. Then, all the schools except the boarding school were taught by heathen masters, there being no others available. Now, all the teachers employed are Christians nominally, & all but one Church members. Seventeen men now employed as helpers at this station & three employed elsewhere are natives of this station district & have all been introduced into service during the period under review.

Thirteen girls sent from here to the Female Boarding School in Madura within this time, are now wives of men who have been, & all but one or two of whom are now employed as Mission helpers. Two are the wives of pastors.

The Lord grant that far greater progress may be made in the future than has been made in the past.

Yours with respect & affection

J. Herrick

Rodd. Kanal, Aug. 26th 1871.
Rec'd Sept. 25.
Rec'd. Aug. 5.

Missionary Herald

Tirumangalam
~~Aug.~~ Sept. 1. 1871

My Dear Sr. Clark

You will have heard of the loss this Mission has sustained in the death of our dear Bro. Penfield - a great loss to the Mission but a greater one to the dear sister left a widow in her youth, & to her Children. May the precious promises to the widow & the fatherless be richly fulfilled ~~to the~~ in this case. The Mission is in great distress. But I cannot write upon this subject now.

As Bro. Washburn & I were providentially with our departed Brother in his last hours it was arranged by us that he should write to the Missionary House, & I to the Parents of Bro. & Sis. P. That you may have as full an account as may be, I will send to you a copy of part of the letter written by me, though I may communicate little in addition to what you will have heard through Bro. W.

" Having been away from home for a few days, I did not hear of his

Monks till the evening of Aug. 12, & from the intelligence then received, I had no reason to suppose that he was very ill. The following Tuesday, the accounts were more favorable, & on Thursday last so.
Friday morning I went to Pasumalai expecting to spend the night with Bro. P. if desired, but with no special reason to suppose my assistance would be needed. On reaching there I found that both Bro. V. & Dr. Palmer were beginning to feel anxious, though I think there was then no apprehension of immediate danger. I went & saw him for a few minutes, before breakfast, & returned to him a little after. As I took my seat by his bed-side, he told me he was unable to converse much on account of the dryness of his mouth & throat, but that he would be glad to hear me talk. I had recently been out in the tent for a few days, laboring among the heathen, & thought he might be interested in

some account of my tour. I was not fully sensible how weak he was. Telling him he must let me know if he felt fatigued I commenced & before I had got quite through he said "It tires me more than I thought it would; tell me about the love of Jesus." He further said that he had been much comforted by what his wife had just been reading to him from the Bible.

I sat with him an hour or two & went out telling him I would call again in the P. M. & would spend the night with him if he desired it. After dinner at Bro. Washburns, I went in again, & sat a little while, but without noticing any change, & then went to attend to some business in Sheldon. While at tea, at Bro. Washburns, I told Dr. P. who was also there, that I would hasten through my tea & go over to the other house as Mrs. Penfield was alone with her husband. The Dr. then spoke of a change he had just noticing in Bro. P. & said he wished to have a season of prayer in his behalf. The pro

Pastor has complied with. The Dr. Murphy & Rev. Mr each offering a short prayer. The Dr. & I then went immediately to our sick brother. It was evident that his mind was a little wandering, & after feeling his pulse, the Dr. took me aside & said, "He is liable to be called away at any time. I cannot tell him so, without her knowing it, & such intelligence would be sure to bring on "labor". What shall I do"? I replied, we can have no doubt of his preparation for any event, I would not speak to him of this subject just yet. I then went & took the place of his wife who set applying wet cloths to his forehead, while she knelt down by his side. He immediately began to beg for more water; & while my attention was alternately to something else for a moment, he put his hand in the basin & poured so much water upon his head that the pillow was thoroughly wet. He placed a dry towel under his head & he became quiet. The Dr. then asked if his mind was clear, & if all was peace, & he replied "yes". I repeated the words

"I will fear no evil, for thou art with me." & he continued the verse saying with emphasis "thy rod & thy staff they comfort me." He then repeated the verse "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee", emphasising the last clause. Then, after saying "Glory be to the Father & to the Son, & to the Holy Ghost" he began to repeat the words "Jesus, Jesus, none but Jesus" always answering in the affirmative, if asked by his wife or another, if Christ was present with him. A little later he was seized with convulsion, & tried many times to repeat the lower name "Jesus", after losing the power of distinct articulation. When the convulsion subsided, he all thought for a moment that the Spirit had taken its flight. But he soon rallied & showed that he retained the use of his reason, pointing to each one present. (Mr & Mrs. Washburn & Miss Smith had come in before this), & giving the correct name. The Dr. then proposed that

he & his wife he left alone for a few minutes, & the rest of us went out. Mrs. P. soon called to the Dr. and as he went back into the room, he began to sing with a clear voice the words, "Jesus can make a dying bed so." He joined & he sang the verse through. We then sang several verses of the hymn "Forever with the Lord" & at his request, two or three verses of the hymn "Home sweet, how heavenly is the sight". He singing with us.

Mrs. P. greatly needing rest, then retired to her room, and a little after became delirious, many times trying to leave the bed, saying it was morning & he must get up. He then gradually became more & more quiet until he began to sleep. This continued for two or three hours, and at day light he turned to much better as to awaken hope in the Dr's mind that the disease had passed its crisis, & that there was yet a chance that he might live. A little later however his pulse

became very feeble & unsteady, an indication ~~that she was~~ of approaching dissolution. Mrs. S. who several times before began to experience the pains of approaching child birth, was now able to go again to the bed side of her dying husband. As the Cure drew near he said "Henceforth I will trust none but Jesus Christ. I thought that with you & Carrie Ols. some Cross in this Country". Then as if reproaching himself for not having trusted exclusively in Christ he earnestly prayed to Him that this great sin, as he expressed himself, might be forgiven. His wife said to him "He will forgive you darling, he knew time to serve them faithfully". Also the Dr. repeated the precious words "the blood of Jesus Christ Cleanseth from all sin". "Yes" said his wife, "from all sin, from all sin". These words seemed to comfort him & he was quiet for a little time. He then gave symptoms of restlessness, & his wife was advised to leave the room. She then took leave of him & turned away to see him no more in this world. As he la

came very restless, one of us, with the hope of quieting him commenced singing "Must Jesus bear the cross alone?" others joined, he with the rest & the hymn was sung through, he singing a different part from the melody, keeping the others, & without any discord.
After a further period of delirium & great restlessness, he became comparatively quiet & remained so, for the most part, till the morrow for the power of consciousness continued during this time I cannot tell. That he had at least partial use of his mental faculties, I have no doubt.
Our dear sister was passing through the period of maternal solicitude & suffering, & you can imagine the circumstances of the "lonely physician" who, desirous of doing all in his power for the comfort of the dying father, must not disregard the safety of the mother & child. Between 11 & 12 while sitting by the dying man, I heard the cry of the new born child, & watched the countenance of the father to see if it was noticed by him. But there was no change of expression. I told him of the event, but he did not seem to notice it.

A little after Mr. Palmer came & said that Mrs. Benfield was anxious, that if possible, he should know of the birth of another daughter before passing away; and, bending over him, I told him as distinctly as I could & asked if he understood me. He replied "yes" - once after this, when asked if he had any message for his wife he replied "Jesus" and I think this was the last word he uttered - About 2 P.M. Mr. Hendrick arrived with little Thornton, who had been spending a few days with us & a little past 3. our beloved son - our dear brother fell asleep.

~~Brother~~ On account of the great heat, & the nature of the disease of which our brother died, Dr P. was anxious the burial should take place the next morning - So we buried yesterday at 7½ o'clock on the clear bright Sabbath morning, we assembled for the funeral services, with which, at the request of our dear sister Baptismal services were united. It fell to my lot to conduct the funeral service assisted by Bro. Wheatleman & to baptize the little infant. At the grave, portions of Scripture were read, & prayer was offered by Bro. Chandler

In connection with the funeral services the following Scriptures were read - 103 Ps. Jon. 11: 20-26 Jon. 14: 1-3. I Cor. 15: 50-57 & I Thes. 4: 13-18 - & the following hymns were sung - "Thine earthly Sabbaths Lord we love" and "Forever with the Lord".

In connection with the baptismal service Gen. 17: 1-7 and Mark 10: 13-16 were read & the hymn "How large the Promise, how divine" was sung.

And Oh! can faith that has been wonderfully supported in these unusual & most trying circumstances, the only ~~[illegible]~~ answer & can give to the question why has she been called to these great trials, is, because she was able by the grace of God, to endure them to His Glory.

You will be glad to know that Mrs. Benfield has the prospect of soon regaining her usual strength & that the babe is doing well -

Yours with respect & affection

J. Hewitt

Rec'd Nov. 7

Rec'd Oct. 28

Northampton, Sept. 1871

Rev. Jos. Porter.

Tirunangalam
Sept. 13. 1871

Rev. N. G. Clark D.D.
Sect. of the A. B. C. F. M.

Dear Brother

I trust this may find you in Boston with health much improved. My last semi-annual letter was written at the Sanitarium. I left there with my family the 30th of May & reached home the morning of June 1. We have all had comfortable health since that time though Mrs. A. is not strong.

At the meeting of the Mission in May the Mandapatalai Station was placed under my care, it being expected that Mrs. Taylor & her daughter would continue to live at M. take charge of the two schools there, & perform such labors among the women as they might be able. Since then I have made a monthly visit to that station, holding a meeting with the Native assistants each time, & have also visited a few of the village congregations. From the reports

Corr. Jan. 1872

of the Pastors & Catechists the work in the villages seems going on without special change. The village schools are generally small. The Station Day School has been interrupted for a time by the illness of the Principal teacher. Another man is now employed & the prospects of the school are improving. The Station School under the efficient management of Miss Taylor, who not only gives it her personal superintendance but spends several hours each day in teaching, is in a flourishing condition. The present number of pupils exclusive of six married men with their wives is 17 boys & 15 girls.

The Christians at the Station center are making an effort to obtain a Native pastor and have raised about Rs. 40 for his support. I sincerely hope they may succeed in finding a suitable person. The services of such a man in the absence of a Missionary are much needed.

There has been no marked change in connection with my own station since I wrote you last. Most of the students of the

Station School as before intimated, have been removed to Lingpinanam. A few new ones have been received & the present number is 15, ~~twelve~~ three of whom are supported by their parents. A few more will probably be admitted at the close of a short vacation soon to take place. A member of this school was received to the Church the first Sabbath in July.

The number of pupils in the Station Day School is 36. Of whom ~~six~~ seven are girls, who are all Christians. Of the boys, 12 are Christians, 10 are heathen 6 are Mohammedans & 1 is a Roman Catholic. They not only attend Meeting & S. School on Sunday, but daily attend morn. prayers with the members of the Station School. Mrs. H. hears these recitations twice a week.

Two of the village schools, within four miles of the Station Center, are improving both in respect to the number of scholars, & their progress in study. Each has about 40 pupils. A majority of the scholars are heathen but the teachers of both are members of the Church. Most of the other village schools are in much the same state as where

previously reported.
I have visited the Congregations in the part of the field lying between here & Mandapasalai two or three times since the first of June. Those in the western part have been visited but once. The congregation in Mundundaipu 17 miles S.E. of Tirumangalam, have nearly completed a permanent Church building, commenced within the present year. It is made of brick with a terraced roof, and will accommodate about 130 persons. It will cost not far from Rs. 450, half of which is furnished by the Mission.
A few families 18 miles west of here made a request three months ago to be received as a Christian congregation. They have had the subject before their minds for considerable time, some of their relatives being Christians & having been frequently visited by Catechists. The Station Catechist at Pasumalai is a native of that village
In July I spent 12 days in the tent laboring among the heathen in

the South western part of this Station District. I performed similar labors in the same region & for about the same length of time, three years ago, and without exception, the tent was now pitched in the same villages as at that time. I was accompanied by 18 Catechists who all entered into the work with enthusiasm. 140 villages were visited & several of them more than once. 277 different audiences were addressed, in each case by 2 or more speakers. The average number of hearers was 45, exclusive of small children. All books distributed, except leaflets & small tracts without covers, were sold, & were as follows- Portions of Scripture 62. School books published by the Christian Vernacular Education Society 75. Other small books & tracts 188.

It is an encouraging fact that the people are more & more inclined to purchase books. There can be no doubt that books thus obtained are much more likely to be read than those obtained gratuit-

only. Women, unable to read, as the heathen women generally are, were often heard urging their brothers or sons to buy books.

I met many men on this itinerancy whom I have often met before, either in their own villages or elsewhere. Among these was a man whom I have known for 20 years, & who has long had in his possession the whole of the Bible. He claims to have renounced heathenism & its customs long ago; and says that the only difference between him & members of the Church has respect to baptism & the Lord's Supper. He & a heathen man were sitting together in the tent one evening while I was taking my tea, and I was gratified to hear him give the heathen a pretty correct account of the creation & fall of Man, & of the birth, the works & suffering of Christ. He seemed much more inclined than I have ever seen

him before, to acknowledge Christ before the world. He is a man of property & standing while the only Christians in his immediate vicinity are not only poor but of low caste. This is perhaps one reason why he has not heretofore joined a Christian congregation. I am not without the hope that he may yet be led both to believe on Christ & confess him before men.

"One evening ~~the~~ a Catechist ~~who accompanied me~~ & I were leaving a village to return to the tent, a young man who seemed very friendly accompanied us a short distance, and before leaving us put a small piece of money into my hand, saying: "I have no opportunity to get betel-nut for you" (often given in token of friendship & respect) "take this & buy at least a little snuff for your use." I took the money, giving him in return a Gospel & a little book called "Spiritual Teaching" which we are accustomed to sell for

the amount he gave me, and he promised to send them.

"I never returned from an Itinerancy with stronger faith that such labors, if followed up, would be attended with good results. But what can be expected when people have an opportunity to hear the Gospel only once in two or three years? May the Lord send forth more laborers for this field from our native land, & raise up a vast number from among the people here."//

Yours with respect & affection
J. Hewish

Rec'd Sept. 13, 1871
Rec'd Nov. 2, '71
Ans. 20.

P.S. Sept. 28. The reason of the delay in sending this letter is the custom of the Mission requiring that our semi-annual letters be read by a Committee before being sent. Our Meeting with the Native assistants last week, was hopeful. Miss Smith, who has been a short vacation in her school, is with us to day & in good health.

J. H.

Leeumangalam Oct. 5. 1871

My dear Dr. Clark

I do not know as I can say any thing respecting the present state of this Mission which you do not already know, but I beg leave to call your attention to a few things intimately connected with its welfare.

I believe that the interests of the cause of Christ render it highly desirable that there be kept in the Mission not less than 10 or 12 Missionaries all with such a knowledge of the language & in such health as to admit of active labor. Each would have a field containing on an average a population of from 150,000 to 200,000. Our present number of Missionaries besides the physician, is 7. Mr. Capron, as you are aware, is preparing to leave early next year. It is our hope that Mr. Burnell will arrive before his departure. That you may judge of our present ability for work & our prospects for the

future, please give attention to the following particulars.

Mr. & Mrs. Tracy joined the Mission 34 years ago. He is 64 years of age & in feeble health.

Mr. Rendall & myself, who come next in order, reached the Country 25 years ago last March. He is about 50 years old & I am 57. His health has been such much of the time the past year, as to make us fear he would be unable to remain with us long. Our hopes are somewhat strengthed at present, but a little exposure or extra work, which cannot easily be avoided in his present circumstances, would be very likely to cause a return of his malady - Jungle fever - and a few more returns would remove him from the Country

My own health is tolerably good, but the weight of care imposed by the two stations in my charge not unfrequently interferes with sleep at night. Mrs. H. retains a comfortable

degree of health only by the exercise of constant care & the frequent use of medicine

Mr. & Mrs. Chandler, the next in order arrived in the Country 24½ years ago Mr. & Mrs. Burnell, if they return according to our hopes, will be older by 23 years than when they came at first.

Mr. & Mrs. Chester reached the Mission 12 years ago last May. He has already asked & received permission to visit America. His present hope, as he has stated it, is, to remain some 5 years longer & then go without the expectation of coming back.

Mr. Mrs. Washburn are the last, except unmarried ladies who of course cannot be relied upon to discharge the full duties of Missionaries. They came to the Country 11½ years ago. His health, though somewhat better than before his removal to Pasumalai, is delicate still. It is his opinion, & probably Dr. Palmer would concur, that he ought not to remain in the Country mor

than a year & a half or two years longer at most, without a change of climate. But what is to become of the Theo. School & the Female Seminary, just now getting into good working order on the new plan. The Theo. School certainly cannot be expected to go on without a Missionary at its head. Miss Smith cannot live at Pasamalai in the absence of a Mission family. Who is to take the place of Mr. & Mrs. Washburn, even temporarily? Who is to take the place of others as they fall, or are obliged to go to the rear? Who is to fill present vacancies? Is the work here to be perpetuated?

With the hope that this may find you in good health, & with our united respects for yourself & Mrs C.

I am yours aff.

J. Herrick.

We expect to send our son Joseph, a large boy 12 years old, by Mr. Capen. I wish I could say that a home is ready for him. But I know not where he is to be.

Rev. James Herrick.
Tirunainagalam, Oct. 5, 1871.
Rec'd Nov. 27.
Ans. Dec. 1872